

THE CITY OF

SAN FRANCISCO

RAVE

IN
STATE
25

OUT OF
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35



October



VOL

ONE
NUMBER

10



I
and many others
known
and unknown to me
call you:

--to celebrate our joint power
to provide all human beings
with the food, clothing and shel-
ter they need to delight in living.
--to discover, together with us,
what we must do to use mankind's
unlimited power to create the hu-
manity, the dignity and the joyful-
ness of each one of us.
--to be responsibly aware of your
personal ability to express your
true feelings and to gather us to-
gether in their expression.

We can only live these changes:
we cannot think our way to human-
ity. Every one of use, and every
group with which we live and
work, must become the model of
the era which we desire to create.
The many models which will de-
velop should give each one of us
an environment in which we can
celebrate our potential: and dis-
cover the way into a more humane
world.

We are challenged to break the ob-
solete social and economic sys-
tems which divide our world be-
tween the overprivileged and
underprivileged. All of us, whe-
ther governmental leader or pro-
testor, businessman or worker,
professor or student share a com-
mon guilt. We have failed to dis-
cover how the necessary changes
in our ideals and our social struc-
tures can be made. Each of us,
therefore, through our ineffective-
ness and our lack of responsible
awareness, causes the suffering
around the world.

All of us are cripples - some phy-
sically, some mentally, some
emotionally. We must, therefore,
strive cooperatively to create the
new world. There is no time left
for destruction, for hatred, for
anger. We must build, in hope
and joy and celebration. Let us
cease to fight the structures of
the industrial age. Let us rather
seek the new era of abundance
with self-chosen work and free-
dom to follow the drum of one's
own heart. Let us recognize
that a striving for self-realization,
for poetry and play, is basic to
man once his needs for food, clo-
thing, and shelter have been met -
that we will choose those areas
of activity which will contribute
to our own development and will
be meaningful to our society.

The
destruc-
tiveness of
industrial-age
values

But we must also recognize
that our thrust toward self-real-
ization is profoundly hampered by
outmoded, industrial-age struc-
tures. We are presently constrain-
ed and driven by the impact of
man's ever-growing powers. Our
existing systems force us to dev-
elop and accept any weaponry
system which may be technologi-
cally possible; our present sys-
tems force us to develop and ac-
cept any improvement in machin-
ery, equipment, materials and sup-
plies which will increase produc-
tion and lower costs; our present
systems force us to develop and
accept advertising and consumer
seduction.

In order to convince the citizen
that he controls his destiny, that
morality informs decisions, and
that technology is the servant
rather than the driving force, it is
necessary to distort information.
The ideal of informing
the public has given
way to trying to
convince the
public that
forced ac-
tions are
actually
desirable
actions.

Miscal-

The way ahead

We can escape from these dehumanizing systems. The way ahead will be
found by those who are unwilling to be constrained by the apparently all-
determining forces and structures of the industrial age. Our freedom and
power are determined by our willingness to accept responsibility for the future.

Indeed the future has already broken into the present. We each live in many
times. The present of one is the past of another, and the future of yet another.
We are called to live knowing and showing that the future exists, and that each
one of us can call it in, when we are willing, to redress the balance of the past.

In the future we must end the use of coercive power and authority: the ability to
demand action on the basis of one's hierarchical position. If any one phrase can
sum up the nature of the new era, it is the end of privilege and license. Author-

life today the
shape of tomor-
row's future.

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ity
should
emerge
through a par-
ticular ability to
advance a specific
shared purpose. We
must abandon our attempt
to solve our problems
through shifting power balan-
ces or attempting to create
more efficient bureaucratic
machines.

We call you to join man's race
to maturity; to work with us
in inventing the future. We
believe that a human adventure
is just beginning: that man-
kind has so far been restricted
in developing its innovative
and creative powers because
it was overwhelmed by toil.
Now we are free to be as hum-
an as we wish.

The celebration of man's hum-
anity through joining together
in the healing expression of
one's relationships with others
and one's growing acceptance
of one's own nature and needs
will clearly create major con-
frontations with existing val-
ues and systems. The expan-
ding dignity of each man and
each human relationship
must necessarily chal-
lenge existing sys-
tems.

The call is to
live the future;
let us join to-
gether joy-
fully to cele-
brate our
awareness
that can
make
our





ACADEMY 23: A DECONDITIONING
By William Burroughs

The drug problem is camouflage like all problems wouldn't be there if things had been handled right in the beginning considering a model drug problem in the United States where the addict is a criminal by legal definition and the proliferation of state laws making it a felony illegally to sell possess or be addicted to opiates, marijuana, barbiturates, benzidrene, LSD, and new drugs are constantly added to the list. A continual outcry in the press creates interest and curiosity people wanting to try these drugs so more users more outcry more laws more young people in jail. Until even senators ask themselves plaintively "Do we really want to put a good percentage of our young people in jail?" "Is this our only answer to the narcotics problem?"

The American Narcotics Department says frankly yes the drug user is a criminal and should be treated as such jail best Rx for addicts expert says the laws must reflect society's disapproval of the addict possessing a reefer cigarette in the state of Texas you will see 15 years of society's disapproval reflected from decent church going eyes. Any serious attempt to actually enforce this welter of state and federal laws would entail a computerized invasion of privacy a total police terror a police machine that would pull the entire population into its orbit of violators, police, custody, courts, defense, probation, and parole. Just tell the machine to enforce all laws by whatever means and the machine will sweep us to the disaster of a computerized police state.

You see how this drug virus spreads in America and from there to England? LSD means pounds to the sensational press and I may say in passing there is a type of writing that does cause people to commit crimes and that is writing done in the world press...boy in Arizona reads all about it maniac sex killer slays eight women in Chicago nurses' home...that boy got five women before the fuzz nailed him and told police he got the idea from reading about that maniac killer in Chicago and he wanted people to notice him and wanted his picture in the papers. Dig into your morgues and see how many times the prisoner got the idea from reading about it in the papers. Why do not children attack the passerby

with cutlasses or force Uncle Rab to walk the plank from his Ozark house boat? Because they know "Treasure Island" is make believe. But something in the papers that really happened "Jeez he had nerve that guy musta took nerve to walk in cool like that making sure each one was dead I got nerve too plenty of it..."

Now the press gives LSD the build-up it's new it's exciting anybody who is anybody in literature and the arts has logged a trip and jolly dull reading too the pop stars are using it it's dangerous it's glamorous it's the thing to do so all the young people hear about it and want to try it that's what youth wants is adventure remember the needle beer in Sid's speak-easy over on Olive Street drunk before you put the glass down well a few illegal beers in Sid's speak was an adventure for Eddie and Bill back in the 1920s only the cops didn't put us in jail just told us to go home those dear dead days now we have a drug problem after shoving a sugar cube in every open mouth the press is now screaming to stamp out this evil jumped from a six floor window hacked his mother-in-law to death more laws more criminals more young people in jail more pot dogs sniffing through flats and country houses nuzzling young people in coffee bars now we have a "drug problem" that is to say the problem of a number of drugs now in

common use varying considerably in destructive action. Pep pills and all variation of the benzidrine formulae present no valid excuse for continued existence. After an overdose of these drugs the user undergoes excruciating depressions when high "meth heads" may become compulsive talkers who stalk the street in search of victims when experienced friends have bolted their doors. His mouth is dry his hair is mussed his eyes are wild he's gotta talk to somebody. The whole spectrum of benzidrine intoxication is deplorable. Since these drugs have slight medical indication that could not be covered by a safer stimulant like caffeine why not close the whole ugly scene once and for all by stopping the manufacture of benzidrine or any variation of the formula?

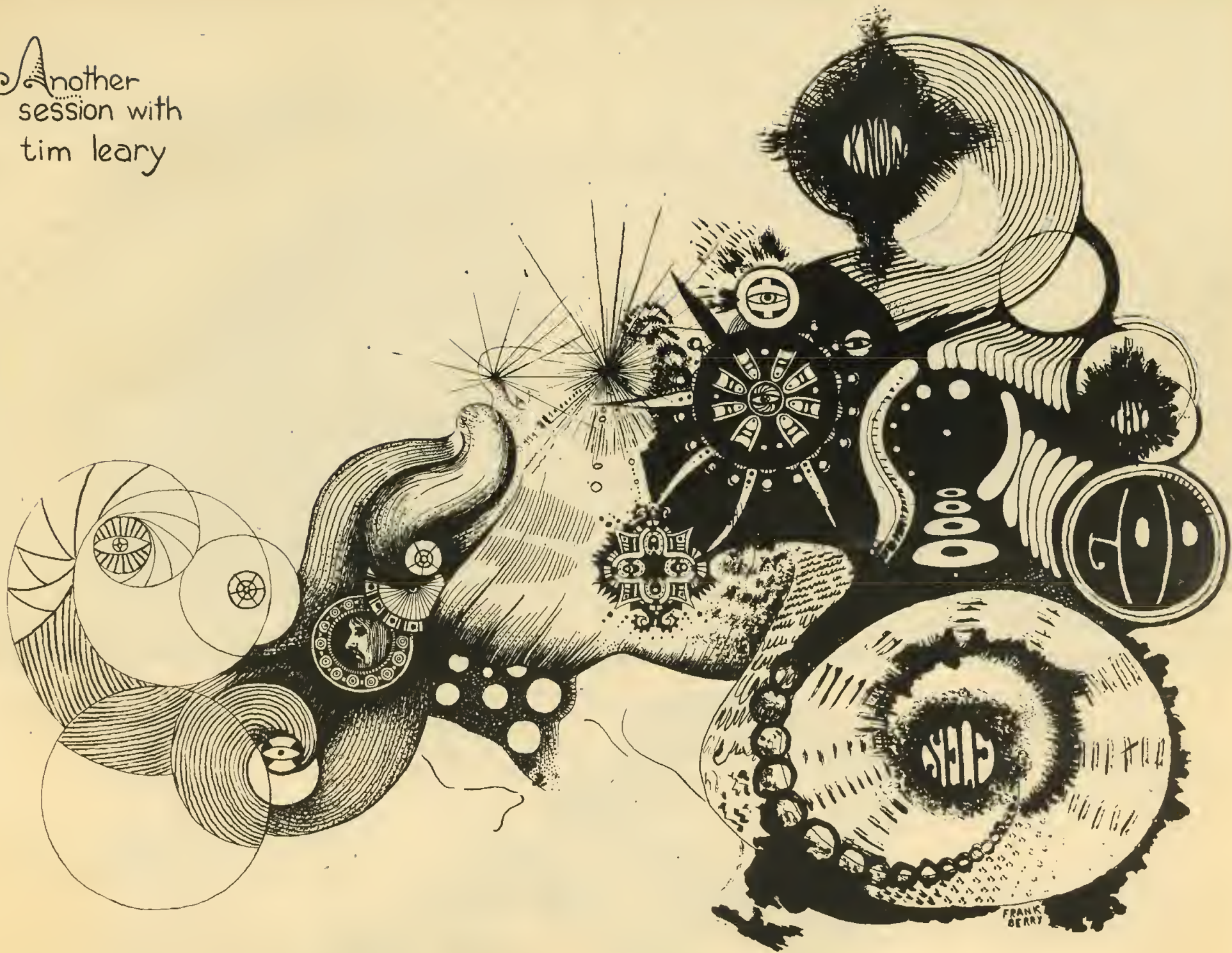
Cannibis is certainly the safest of the hallucinogenic drugs in common use large numbers of people in African and Near Eastern countries smoking it all their lives without apparent ill effects. As to its legalization in Western countries I do not have an opinion. If English doctors are empowered to prescribe heroin and cocaine it seems reasonable that they should also be empowered to prescribe cannibis.

The stronger hallucinogenic drugs: LSD, mescaline, psilocybin, dim-N, bannisteria caapi do present more serious dangers than their evangelical partisans would care to admit. States of panic are not infrequent and death has resulted from a safe dose of LSD. Recollect when I was travelling in the Putumayo town of Macoa laid up there a week with fever stumbled on the story man down from Cali if my memory serves serious young student believed in telepathy read Lorca wanted to experience the "soul vine" bannisteria caapi the Indians thereabouts call it "yage" so the brujo brewed up his brujo dose he took himself man and boy 40 years and passed it to the unfortunate traveler: one scream of hideous pain he rushed out into the jungle. They found him in a little clearing he was clearing with his convulsions. No charges were brought against the brujo city feller got what he asked for. This sugary evil old man lived on to poison me some years later. However, mindful of the fate of my predecessor, I had provided myself with six nembatal

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Another session with tim leary



Voice from the Audience: Tim, we've been hearing a lot of things about chromosome damage and LSD. Of course, we are all explorers and we wonder about all the new information and try to find out if it's truthful or not. I wondered how you felt.

Tim Leary: Nobody knows what LSD does to the human nervous system or to the human cellular structure. Anyone who says anything, pro or con, about the effects of LSD on the body is just laying his own trip on you.

Everything that's been written about LSD and brain damage, LSD and suicide, LSD and chromosome breaks, LSD and genetic alterations, is lying. This is one of the greatest scientific hoaxes in the last hundred years, perhaps in a long time.

The FDA probably with the collaboration of the NIMH, that's the National Institute of Mental Health, has embarked on a systematic campaign to scare people about LSD. Now, this is no big paranoid conspiracy in which people get together in a mahogany room and smoke cigars and say that we're going to do A, B, C. It's a much more complex and effective conspiracy than that. It's just a basic fear which these government scientists and government officials have about LSD and what psychedelic drugs do which expresses itself in a general campaign.

For example: the government gives money to do LSD research only to people whom they know are anti-LSD and will come up with frightening findings. So a top scientist who applied to the government for money to do research, testing whether LSD can help people, for example, to produce a religious experience, and they can't get money for this even though his credentials are tops and the sponsoring institutions are without question.

When the Massachusetts Mental Health Institute in Boston, which is probably the top psychiatric research place in the country, applied for government funds to do research studying the effects of LSD and the religious experience, with top men like Panki, Sossburn doing it, the government wouldn't support it.

The government also has a very close connection with science magazines so that in effect there's a systematic conspiracy, rather well-timed, to release scare stories about LSD. The studies on LSD and chromosome breaks, first of all, the sampling is inaccurate. The studies are ill-designed and ill-executed. There is one study which shows chromosome breaks and two studies which show no breaks.

The breaks themselves mean nothing because everyone has chromosome breaks, and it's simply a question of deciding what ratio you're going to call a significant series of breaks. The breaks can be caused by color television, by ordinary dental x-rays or chest x-rays. There's no control over the data they're getting and any conclusions drawn from such studies are simply fantasy.

Plus the fact that even if LSD does cause chromosome breaks significantly more than chance in white blood cells, this tells nothing about genetics. The white blood cells, as you probably know, are the shock troops of the body. They're simply the most expendable cells in the body's dialogue with the outside world.

Now I personally feel that LSD does bring about intra-cellular changes. I've been saying for 5 years now that there's a cellular level of communication. If this is true, you would expect that the cellular structure itself would be changed. But which cellular structure? The nerve cells? The genetic cell which is found in the sperm and ova? Or the white blood cell? I consider that the possible finding that LSD changes chromosome structure in white blood cells, if anything, to be a positive finding and probably supports our hypothesis that the cellular system is a receiving/transmitting center of consciousness and simply suggests that more research be done.

Voice from the Audience: What would you suggest about people using LSD-- to use less, or more, or have faith, keep the faith?

Tim Leary: I've never recommended that anyone use or not use LSD. I've never recommended that anyone lose or not lose their virginity. These are the sacred intimate decisions that each person has to make on the basis of love and trust and wisdom.

Pregnant women should think very carefully about using LSD during the first three months of pregnancy because this period is an extremely vulnerable time when the structure of the new baby is being worked out by the DNA code. An overdose of bicarbonate of soda, which is often used for morning sickness, can bring about changes in the foetus during this first trimester.

But again, even if LSD were to cause genetic changes, here we're grappling with the most mysterious choice of all: what man, whose mind, what social institution is wise enough to say that they can interfere with what is essentially an evolutionary process? Here we get mystical rather than scientific.

I have an ultimate faith in the DNA code. The DNA code has been around for two billion years. It's always survived (by the skin of its teeth). It's the highest repository of intelligence and energy that we know about; it knows what it's doing.

It may well be that the DNA code, looking up through RNA and bodies of what man is doing to this planet, has decided that something like LSD is exactly what's needed to bring the harmony and unity of all life back together again.

VA: Are you interested in expansion of consciousness by means other than LSD? Other psychedelics?

TL: Of course. Anyway that can turn you on and bring you closer to the meaning and energy within should be prized and considered sacred. There is no either/or here; anyone who uses LSD has got to use other yogic methods if they are going to get the most from it.

The old temptation to build a religion, a dogma around your way of getting high is the oldest cop-out in history.

The highly trained sufi or the illuminated yogi is the person, for instance, who can use any form of drug energy to get high and who can weave them all together and can select from among the thousands of psycho methods exactly that one which is harmonious at the moment. He may use LSD at one point. He may use solitude or fasting at another time. These quarrels about "my way of getting high is better than yours" should be completely discredited.

KARMA YOGA

VA: Aren't there a number of young people now, though, who are gravitating toward forming a religion solely around the experience that's generated from lysergic acid?

TL: I hope so.

VA: But, perhaps excluding some of the yogic principles, I don't see how that's possible.

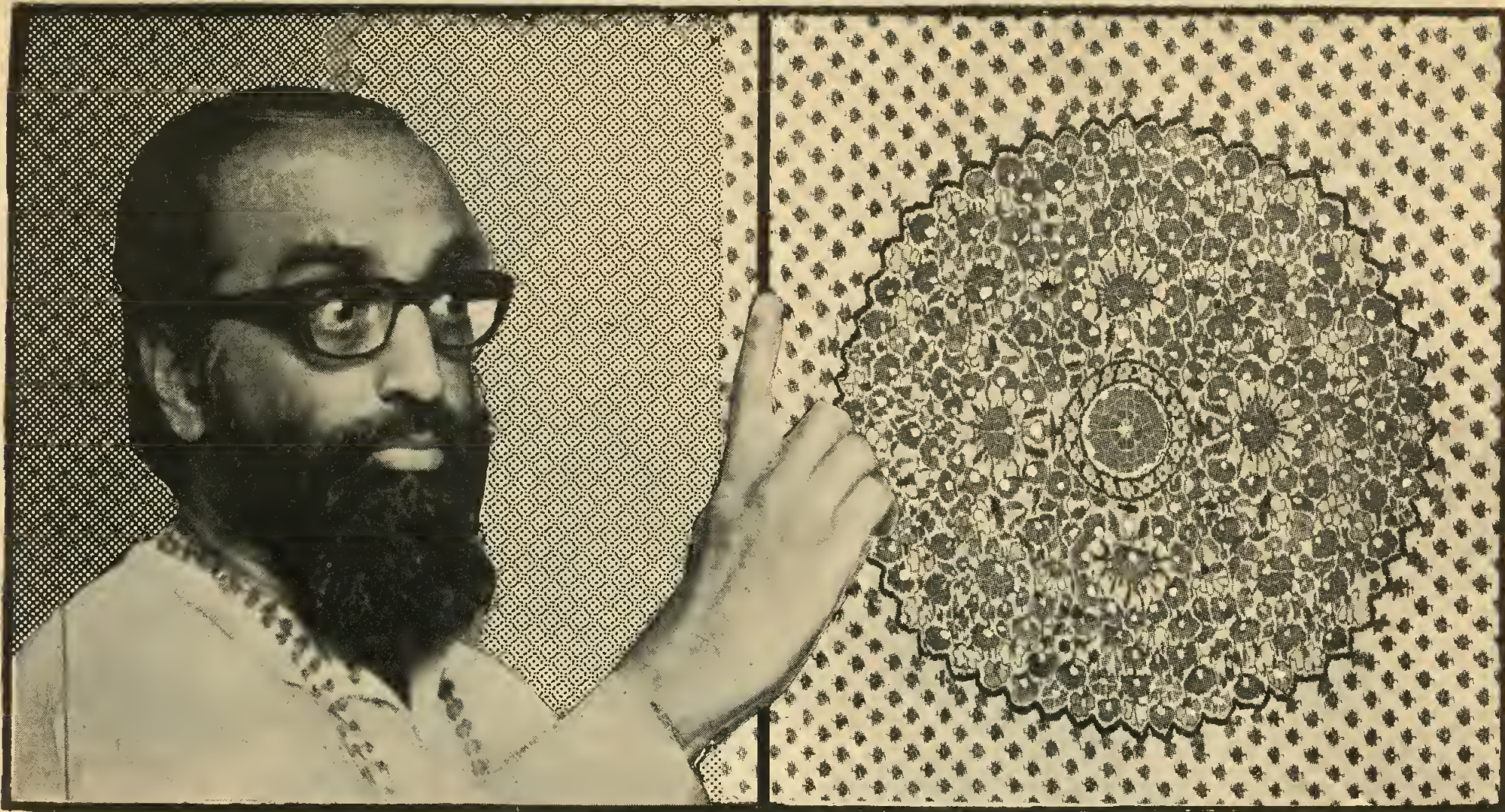
TL: If you're going to use the energy that's released by LSD, you have to harness it up with something. Maybe a bunch of kids will go out to New Mexico and start building a community of adobe; well, that's the oldest form of yoga, karma yoga.

The highest form of psychedelic wisdom that man has ever developed, in my opinion, is the sufi. The sufies tell you it's all work; it's all energy. You don't have to even drop out at all, visibly. You can be a rug weaver, you can run the Oracle, or you can drive a cab in San Francisco. And if you're dropped out and turned on inside, that's your work. The great thing about the sufies is that the great masters are to be found in every walk of life - just doing their gig as an act of grace and gratitude and beauty.

We have to be very careful about what we call yogic. As long as a person is straight inside, and is tuning it back in, it's some act of glorification he's doing.

VA: Among the people you've known

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Chinmayananda, Vedantist teacher visiting the United States gave a series of lectures on the philosophy of the great Rishis of India while in San Francisco. During his two week stay he sat twice with the Oracle staff at which time the tape for this interview was made. His name means "He whose mind finds bliss through its piercing of Illusion."

Oracle:

To develop spiritual ideas in this country, the youth have left their families, and sworn perhaps unconscious vows of charity and poverty and have tried to begin establishing the paths for spiritual seeking in this materialistic culture. And they have had a lot of trouble doing that.

Chinmayananda:

This is the problem in India too in our Sannyasin orders, that people all of a sudden become enthusiastic of spiritual seeking and the moment they feel that urge, they just leave the world and come to the Himalayas. This is very dangerous. When you go to the Army front, you must have perfect training before going there. If you are going to your workshop, where 20,000 volts of electricity is being played with, you must have technical bend of mind, but if all of a sudden you go there, you may get electrocuted yourself, because of your ignorance.

A certain preparation is necessary before you go there, so that when a youngster in America feels that his life is hollow and the values of the others living around him are all empty; this is a very healthy sign indeed a sign of revolt, but he should not immediately leave home, and rush hoping that San Francisco or some corner will give them spirituality. They must get themselves prepared, at home. Prepared for renunciation, for concentration, for the higher flights in meditation, prepare themselves. For which great literature is plenty available today in American market. Though lot of trash is also there, but standard works and the standard books are plenty available. Let him practice a little and after the practice, when he comes out, he can really grow or else what will happen is it becomes an escapism from the world rather than marching out of the world into a higher work.

Haight-Ashbury Is Not The Right Place

Oracle:

There have been many repressive acts on the part of the society in trying to stop the young people from seeking.

Chinmayananda:

I did hear about it. I would rather from my standpoint or from standpoint of spiritual seekers, we must forgive them, in the sense, that it is a new problem for this country. In India, we do not mind it. It is a new problem, therefore, they think in terms of, with best wishes, they think that it must be stopped somehow. They cannot have a convenient or conducive place where they can assemble together. If supposing their repressive programs are becoming too disturbing for you, we do not miss anything, we will make our headquarters then in a quieter place, which will be certainly much more conducive for spiritual growth. As a matter of fact, for the last three days I have been coming here to Haight-Ashbury and I do not think that it is the right place, too crowded for spiritual growth. I am talking of those persons who are really spiritual minded, you see.

Create Ashrams

It is not the atmosphere, so that if you are in a more natural atmosphere, a quieter place, a barn or something like that in the up country or the woods. It would be a quieter place and a nicer place. Take for example today when we are talking--those whistling busses, and that fire brigade. You know that it is all grating on our minds when we are highly and subtly thinking. So I do not think it is the right place. In India we do not have any such problems or repressions, or repercussions upon the young seekers in the sense that the walls of the Himalayas can consume them and institutions that can guide them and advise them properly are plenty. But here the difficulty is that they are feeling impatient with what is available at home and they find it is meaningless, therefore they are feeling the restlessness--the restlessness is first of all misconstrued at home as a revolt. And in that revolt--slowly, slowly, he thinks, Oh No, the house becomes for him, poor boy, insufferable, and therefore he starts his revolt. In your newspapers exaggerated reports. Also is

another reason why you get such a flood, I think. As far as I have understood it. There are boys who are feeling a little disturbed at home. He suddenly feels, that, here is a mecca for freedom, here is new way of life. Haight-Ashbury corner--Oh Ho, there is a heaven, you understand, when they come here, they are disillusioned again, because they find that, hey, this is the life, but they do not have the courage to go back again.

You get the idea, how they become unhappy--so we must immediately create some small little institution, or Ashrams--call it Ashram, because it is a name familiar in the spiritual world--where they can come. We must have enough people--to advise them--to check them up--find them, lead them, guide them. It is really speaking, a great sign of a new movement in the world, and if properly guided--it can create a change over, a mental change over, or a change of heart around the world--values at all levels of life.

Free Trip To India

Oracle:

Well, it seems to me--as an observer of what's happening here, that there is, oh, there are not the teachers--and an Ashram needs a teacher...

Chinmayananda:

Right! Now--it is a fact that there is a lack of teachers, not only in America, my friend, we are feeling it even in India. Because we are 500 million, mind you, and even in that country because of the 500--odd years of dependence, political slavery, that culture is almost lost. Many groups have been affected. So for the revival of it, we are trying to develop--and train, and gain a lot of people with enough preliminary knowledge that they may be able to go out and do missionary work in the country. It is for that purpose that I started that college also. The College of Knowledge--Now half a dozen young men from America also have been there, some of them are still there, some of them have come back. And for the rest of them, whom I am contacting now--I am sending out postal courses. These are all the things possible. The urge is there, a little more understanding, and you can develop it.

And I propose that those who have gone through the course for the 24 lessons--for the first year--I will take them from here to India--This is a promise. That is, a student goes through those 24 lessons--then there afterwards he discovers those 24 lessons to 5 other youngsters? Because he has learned it, and what he has learned he has conveyed to 5 others. This boy who had gone through the 24 lessons and had conveyed it, communicated those lessons to 5 others, he becomes now, free of course, to come to India.

When he comes to India I'll allow him to stay there free for 2 years with me. Because he has gotten all the fundamentals isn't it. Now I start training him. Then I send him back again. Thus in about 10 years time, or five, six years time, I think we can get the first unit or first team of good workers--who has got some idea of it. This way only it is possible. You can't all of a sudden get from somewhere to another--know how people to come here and train them in 6 months time. It's not school teaching--training--it's not social worker training--It is spiritual training.

So those masters are meant here to create that intelligent, large-hearted--not sectarians. What we want is spirituality, not religion. We are not holding on to Krishna or an ideal--we are going to evolve--so that mysticism or spiritualism must be emphasized I think, at this juncture--and not become only mere fanatic groups--and I am follower of Krishna, I am follower of Rama or I am a follower of a particular Veda or of a particular Yoga--No. I am the follower of the expan-



sion of my consciousness. It must be that way--mysticism--or mystical growth or spiritual development--must be our ideal--at this moment. If you progress that--there is inspiration in the youth, youth is on the march and must be given a direction.

Nowhere Near Eternity

Oracle:

In trying to find the spiritual path, the youth have begun taking the chemical called LSD, which induces conditions which seem to correspond to ancient traditions and the poetry of vision and the arts of vision and the traditions of visionary cultures--subjectively to them--Would you comment on this?

Chinmaya:

Now--What is it that our goal is? If it is spirituality, then it is dangerous--if you want only to visualize--see cinemas inside--If you want to see only a little more brighter color--or hear enchanting music--or new designs, which are all again projections of the mind--so you are still conditioned by your mind. It is nowhere near eternity or the higher consciousness. And if you, a man, chooses to do this he must be given the freedom.

If it is spiritual development and evolution that is in view then drug use is a dangerous suicidal path. I definitely know and I believe and I watch sufficiently the tragedies that are happening in India also, that an individual who is a drug addict--he has no chance of coming up in spirituality. I'm very strongly against it.

Spiritual Shock

Oracle:

I know several people who are now spiritual seekers, serious. Who say they would not be spiritual seekers who don't take drugs now--but at one time or another had taken drugs and say that they would not now be spiritual seekers had it not been for the drug.

Chinmaya:

There are hundreds of cases in the history of all religions and in the life histories of great saints that they started to become spiritual by the shock of a great experience. For example, the great mighty men who have become great men of spiritual development, in the life history of them, they say "my only son died." Suddenly in that shock and sorrow, he started thinking, "Hey, this son for whom I've been doing all this, he is gone, in my life everything is going. What is it all about? Then why am I here? What is the eternal? Impermanent? Destruction?" Or a king when he has lost all his kingdoms suddenly he starts turning spiritual. In nature it is one of the methods of giving you a shock, terrific, and in the shock you suddenly realize.

That doesn't mean that I must wait until my son dies for taking spirituality or my family to destroy itself or my kingdom to go before I take spirituality. Why don't you give shock to your intellect by correct understanding and thinking.

One man, your neighbor has given up drink because his heart thrombosis started. And another man stops smoking because cancer suspected, should you also wait until cancer comes or your heart attack. It is not necessary. Some people give up the wrong way of living when they become already injured in the process. Others can by intelligence understand it. This intellectual shock therapy is what scriptural study gives.

Education of Inner Man

So if we bring more of the scriptural studies to our universities--If I were to advise the government I would certainly advise that way. There is an enthusiasm in the youth why not give it a direction and a purpose--that is called intelligent government. Not to try to stop them. Give them the education, not religious education, I mean spiritual education, from early school onwards. Tell them not only that the discipline of the body, not only the data mongering intellect, have really contributed mighty things to the world, but men who are disciplined in themselves, who are disciplined in themselves, who have greater vision, ampler consciousness, these things even children can take up.

I've been doing experiments for the last, about ten years in our country and I am training in our groups or clubs, children's clubs in which we are teaching them Gita; we're teaching them Kirtan, meditations. Two sets--6 to 12 the juniors and 12-15 seniors, and telling stories. I'm sure that this spiritual wave that is passing over America can really bring forth some mighty men in this generation, if properly lead. But the tendency that we are seeing is everybody has got or already taken LSD or STP or they have got it already in their pocket and they are asking shall I take it,



shall I take it?

My experience I know from which, though I am not a citizen of this country, I feel that everybody is going towards it, it's becoming a fashion. American craze, that anything anybody is doing everybody wants to taste at least once. Not in other parts of world. In other parts of the world everybody is individualist. Even if you keep a big moustache others will say that it is his because he likes it but I don't like it. Here it is not like that. One man does it then ten people do it, then twenty people must imitate it, and when 30 people have done it, it has become a fashion and when it has become a fashion it has immediately over night become a tradition that everybody must have. It quickly passes on like oil on the waters, spreads out to the interior parts of the country.

And when you go at it you are very dynamic people when you go into a thing you go into it thoroughly--large scale thinking, mass production, thinking big, planning big, this is your national character. So when they think of LSD, they will not stop at one pill or two pills, hands full of pills, and if there is anything--a Hydrogen Bomb available to eat to blast your personality you will take hydrogen bomb pills also. Tomorrow another medicine, more powerful. At this rate, if you go on, is not the danger doubling quick?

Do Sages Hug Each Other?

Oracle:

You see we don't consider it a danger because what we see from it is people getting interested in spiritual subjects, dancing more, singing more, learning things more, reading more, we see people dressing more colorfully, smiling more, apparently loving more because they have been taking this drug which has opened up an experience or a vision to them.

Chinmaya:

You mean to say the saints and the sages were dancing with each other? Which saint and which climate condition or religion have been wearing such colored clothes, please. Now, which religion says that the saints, sages and spiritual seekers must hug each other? Do you know that my teacher never allows his students even to touch each other. Even when they go near each other he says "Why are you rubbing each other. That is a sense pleasure--don't!" In the cold and snowy peaks of the Himalayas we were not allowed to go near a fire he says; "Sitting near a fire is a sensuous enjoyment--don't allow it--remain in a blanket."

I will not consider the present wave of apparent love, tenderness, affection as marks of spirituality. I will not consider the new tendency of more dance and more laughter as an expression of the spiritual unfolding. The colorful dressing I will not consider it. All that from what I have seen I consider only two, three things as really spiritual. Their courage to leave the security of home--spiritual. Their, let us say, forgetfulness to toe the line of social forms and formats in dress, in eating, in sleeping, in moving about. That is the sign of spirituality. The readiness and willingness to face any difficulties in route. That's a spiritual thing. Their anxiety and silent hunger in their mind to expand their love. Their cry for peace. It is a sign.

And generally they are seeking men who are spiritual masters and listening to those ideas, practising it, many people are practising ones I know. Some are practising asanas. Bhaktivedanta's ashram (in the Haight-Ashbury). Many people are going there. They're doing Kirtan. They love that atmosphere. Their attraction for those spiritual heights into which Ravi Shankar's music or Hindu music, Indian music takes you. These are all very very good signs. But the other things are dragging the mind being dragged into this auspicious atmosphere of spirituality. Once or twice guided properly I think they will leave it.

Sensuality

Oracle:

You speak of renunciation, or riding herd on the senses which is what all the great saints and sages have spoken. Well this is a very difficult process to reach this supreme happiness. Why, why must it be so? Why has man such finely developed senses if he must ride herd on them?

Chinmaya:

The very statement that it is very difficult. Now analyze it please--difficult for whom. For the children to leave the father and mother and live is difficult so long as they are children. When they are grown-up it is not as difficult on the other hand they love to go away and to start an independent home of their own. When the fruit is unripe try to pluck the fruit from the tree. Both the fruit and the tree

will weep. Juice will come out of it, when the fruit is ripe in the tree's embrace. And that ripe fruit when it drops off--look at that fruit not a drop of even wet moisture is there.

In that tree there is no mark meaning--the individual as the result of his inner growth must be able to leave these external things. Then it is not a pain at all. You have gained a great feeling of happiness and satisfaction within. And therefore when we from that joy look at these, which were joys before, we have no holding interest in it and therefore that individual drops off these material sensual things. If I am not ripe and I give up these sense objects it is painful. To a child a toy is a great wealth. Let the mother and the father try to remove the toy, the child cries. But when the child is grown he himself throws the toys away. At this moment sense pleasures are so attractive because that's the only field known to us for mental happiness; let the mind discover the wider field of a greater joy and sense pleasures are immediately thrown out.

Does a research scholar even feel the need for sensuous pleasures? An unemployed man will be not think in the evening--let me go to the picture let me go this, let me go dancing. Why? He has nothing else to do. The other man finds his satisfaction in his laboratory or in his painting or in his poetry or in his writing then he is not so sensuous. When you have nothing to do and lot of energy, man feels disgusted and disgruntled. He seeks his happiness. If it is not available within the intellect or in the heart, he searches outside. So a spiritual student is one who has prepared himself to discover greater joy in himself.

And if he has prepared for it at home before he reaches a group of spiritual students then he will not have any eye in the outer world. But he searches more and more in the inner realms of ampler and more satisfying fields of joy. I hope I've made it clear. It is a growth. It is a resurgence of the growth like a flower. When you pick a flower and remove the petals Ah! you have destroyed it and yet nature destroys. When the fruit has come, the flower has done its function. It drops silently the attraction for the sense objects drops off by itself, then the mind has turned toward a higher world and grown to a greater stage. Grown! Naturally nourish the mind. Let it grow!

Oracle:

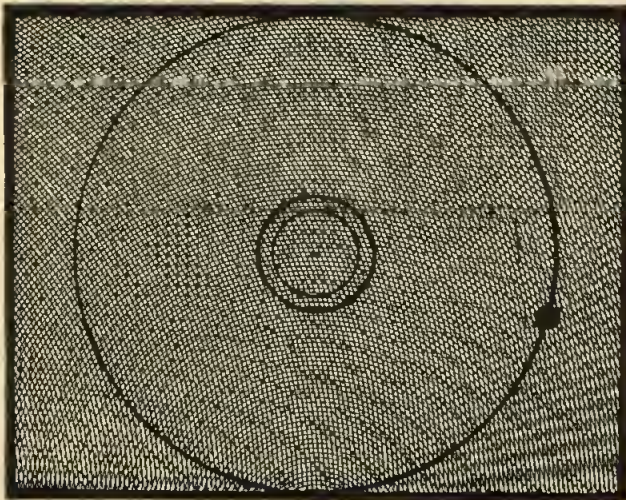
But why must it be the struggle? What's the purpose for this struggle?

The Adaptors and the Evolvers

Chinmaya:

Now why should the sense organs rush out to sense objects? When do my eyes run for those objects and crave for them when I have in myself a similar pattern or plan in mind? A father, a mother, and a child, the three of them together go into an exhibition ground. A national exhibition let us say. The first stall into which they enter, these guests, the father, the mother and the son for a Saturday afternoon, was toys. In the stall of toys the father is not attracted, the mother is not attracted, but the poor child looks at each bit of it and says "Mummy, let me have it, please." Each item. He's attracted towards those toys. Father and mother are not. Somehow the father and mother pull the child out and say "we can't purchase it now when we are coming back, we will purchase it, Sonny, don't worry about it."

Next stall you went is ladies' wear. There the father is not effected, the son is not effected at all, but the woman is effected. Father and son pull the lady out and say "what are you talking, fool you've got plenty of it. Don't, don't, you



did not come here to purchase." The last stall that they went was gentlemen's wear. This very same father who had been pulling son and mother from everywhere now he says, "Aren't these beautiful ties, Ah, What patterns, these are beautiful socks - I think we have lack of socks." He gets attracted too. Now the mother and the son must pull the father out.

Why is it that each type of person gets attracted towards that kind of object? The external world of objects, when it's conducive or in harmony with the mental patterns and plans that we have got in us, we are attracted towards it. So if my pattern of desires, pattern of impatience, in my mind are changed as a result of a new study and independent thinking, things that I liked most in the past can be changed. No more have they any attraction. So today, the Upanishads declare that the creator has created the sense organs turned outwards, the eyes can see nothing but the objects, the ears can hear nothing but the worldly sounds, the tongue can taste only things outside, the skin can feel only things outside, the sense organs have been all turned outwards, meaning, they have no experience of what lies behind it. Therefore, everyone runs out every sense organ. This is the usual method of the adaptors.

Those who are the evolvers, some rare wisemen who have seen the hollowness of the sense world, turn themselves away from it wanting to realize this great Self on the greater, ampler fields of consciousness, they turn away from them. He has become an introvert; turned away from this sense satisfaction or sense gratifications seeking the fuller satisfaction, the more permanent satisfaction. So that why the sense organs go outwards is all because of the urge of desire, which in an unprepared intellect will be the urge of mere animal passions. When a prepared intellect, meaning that which has gone through the corrected thinking and study, there the intellect is no more wanting the toys of the world outside, but wants something more permanent, more eternal, more changeless. Satisfaction, not a mere momentary gratification. Again, as I said, it comes with growth and the intellect has grown to a new stature. The old things have no more enchantment at all.

Oh Man Rise Up

Oracle:

Why was man made at all to want sensual gratification, why wasn't he so constructed so as to be immediately looking inward?

Chinmaya:

You are asking me why man was made. Carefully, think what you are saying. This question comes in our mind because we feel that some manufacturer above the clouds with some ulterior motive has manufactured you and I and has pushed us into this confusing world with certain abilities and capacities of this moment and we are out to live a different life altogether, called the spiritual life. This is our concept, yes? No god ever created man, God became man.

Therefore, the Vedantic masters say, "Oh! God, why are you playing this part of a lower consciousness as a human being? Oh Man, Rise up! and realize thy own divinity." How long do you want to play in this sense world, and the consequent sorrows of it. Divinity is thy birthright. This higher consciousness is already in you. The dreamer is none other than the waker. To the dreamer we talk - "Oh dreamer, wake up and realize your godhood, you are the creator of the dream, including you the dreamer, is none other than the waking mind. Wake up and understand that I am the waker; and in the realization that I am the waker, I realize that it was a whole dream world that I saw, the dream sun, moon, stars, mountains, rivers, jungles, - everything that I saw in the dream, including the dreamer, for I am nothing but the waker now." The waker is the God of the dream world. Oh! dreamer realize that godhood. Similarly, we are now being told that you are now living the lower consciousness. In the lower consciousness, you see a world of plurality and get attracted and enchanted by it and withdraw. As you withdraw from this lesser you are inaugurating yourself and initiating yourself, or letting yourself in, tuning in, turning on the higher, not because of a pill or a smoke.

Nile River Loves You

Oracle:

Swamiji, the kind of surrender that you were talking about this morning, does that come also with greater growth and the ability to surrender?

Chinmaya:

You see at this moment the best way to surrender would be to love, isn't it? Don't you surrender everything when you love a girl?

Family, father, mother, let the society say whatever it will.



"Darling without you I cannot live, I have got nothing." What all things people surrender in love. So that, in that love for Krishna, surrender is one method. Or by correctly understanding; more and more you study the scriptures and understand (oh oh). That must be my real nature, then why am I rotting here? You see by understanding also it can come, it is called Jnana Yoga, By devotion it can come: Bhakti Yoga.

Actual experience of love, hatred, jealousy, or greed or goodness or cheer or happiness. It is all within you. So I search Krishna, Krishna, Krishna, Krishna until at last I'm tired and I close my eyes. Where ultimately I experience it, here. Bhakti stage by stage takes you to the knowledge where there is no Krishna, other than me, which even Vaishnavites describe as Parapati, meaning supreme devotion, is different from the lower devotion. In the lower devotion, the devotee and the devoted are two, but when they merge together, in that vivid experience of the merger, there is only one. The river reaches the ocean, the ocean alone exists, no more the river. Impossible, the river still maintains its personality, impossible, then it has not reached the ocean. When it reaches the ocean it becomes salt water, it may be millions of tons of water that is going perfectly, but even the Nile River when it merges with the Ocean becomes one.

When the dreamer wakes up, dreamer cannot exist, it becomes the waker. Think, when I reach Krishna consciousness, I Swami consciousness will have to end. The waker can never move to the deep sleep. When I reach the deep sleep, I am no more the waker, I am the deep sleeper. When I go to the higher consciousness and they say that in the higher consciousness I saw colors, vividness, beautiful patterns, then how can that be a higher consciousness, please? Because there, there is the object that I am conscious of so when I am conscious of those beautiful things, extraordinary things, extra sensory things, alright but I am conscious of them. What is that consciousness? When you are raised there vivitating is completely liquidated. Out of this emerges out the infinite.

India's Deterioration

Oracle:

A lot of Americans have a feeling that India's concentration upon the spiritual wholeness of man has resulted in the deterioration of India's material concern for man.

Chinmaya:

Yes, that is true, what you are saying it is really true. We have even the world history that proves it to be true. That India in the name of spiritualism started becoming introverted to the complete exclusion of looking after the social and political interests of the country and therefore, India deteriorated. In the West, completely divorced from spirituality, mere materialism has brought them today the affluent societies of the world, but they too are deteriorated because there is no internal inner mental balance. So it has been proved to the hilt. In the history of mankind, that either of them to the exclusion of the other, is a danger.

Bhagavad Gita in the last verse gives the solution for the human problems. The Gita is addressing a political man, Arjuna and is being addressed by a great spiritual master, Krishna and the conclusion is that unless the spiritual values of the heart and the material alertness of the body are both harnessed together, integrated together, there cannot be any peace. There, where Krishna and Arjuna are ready to do the work, there alone is wealth; there alone is victory, there alone is glory. Enduring beauty, glory and wealth shall come only in such a place, says Gita, in the last concluding verse.

Birth Control

Oracle:

Do you think that will come with overpopulation in the world?

Chinmaya:

The overpopulation itself is materialism not spirituality. Over indulgence, wanting to live in the sense world, wanting to beg pleasure from the world outside. After spiritualism is taken, the first thing that will happen is self-control. And self-control is meaningless, if it is only control of food, etc. unless it is sex. Because sex is the most powerful external urge. If that is not controlled, nothing else is controlled. Therefore if the world is to take up spirituality, the immediate change would be at least a stopping of this population problem.

Oracle:

Do you think there will have to be a material method of controlling this population as well?

Chinmaya:

It all depends. When I am having a serious operation in my limbs, and temporarily, as soon as I am out of the hospital, the doctor generally advises me to use crutches for a few days. Don't let the pressure come on that leg because it is not good, it is weak, but that does not mean that all my life will have to lean on the crutches. Similarly, at this moment, lashed by the material civilization, people have become mentally so weak, that I do not think that they have the courage

and the heroism to say no to their own mind and the sex urge.

All the time the population is increasing bringing about a chaotic situation in this society. Therefore, at this moment to preach to people only self-control is useless, they cannot do it. So we must give them a crutch and these crutches will be a physical method or the mechanical method, the pill method. But ultimately it should not be the solution for the problem.

So education must start right now in the elementary schools onwards and give them a new vision of a new world based upon self-control, where self-control is not merely self-denial, but a preparedness to enter into an ampler field of a greater joy. The positive aspect of morality is never emphasized in Christianity. They merely say, "don't do it, don't do it." If I don't do it, what am I going to gain out of it is not explained. The spirituality of India positively explains. For what greater wealth or pleasure, are we giving up the smaller pleasures. If that is insisted, I am sure that the modern man has got the courage and the heroism. He, that generation that has the heroism to go into outer space, the heroism to go and discover the moon and land there, why should they not have the heroism to discover the greater space within his own bosom. The exploration of the ampler, unknown space within the bosom is the next great discovery that the world is probably waiting for, which spirituality insists upon.

Chaos Cosmos and Bluebells

Oracle:

Do you feel that in all this seeming chaos and confusion of the world, there is an evolutionary direction towards which all this is marching?

Chinmaya:

Nothing in the world that is happening is not contributory to the ultimate rise. Never is a retard possible. Evolution is a positive movement (ah) just as a road that takes you to the summit of a mountain may itself be going down and up. So at a certain point you can see your car going down on its way up. No road is keeping the same grade. So when the car is mounting towards the summit, in route there are points where the vehicle may be looking, apparently going down on his way up, but even though going down it is a tearing soaring movement towards the summit.

At this moment, temporarily if you watch the world in certain aspects it looks as if we are going down. We are going down only on our way up, there cannot be any other way. And there is no chaos, chaos is created by us. It is a cosmos. The Lord created only a cosmos, scientifically precise. Everyone in the world is following that science, the sun, the moon, the stars, the waters, the ocean, the river, the mountains, the earth itself, the plant kingdom, the animal kingdom, all of them are following the laws. The only one who is not following the laws is the intelligent animal called man. And man alone feels that there is chaos.

Do you mean to say that the flowers of this country are all now troubling about chaos, what chaos can there be? Suppose you are a bluebell, what chaos is there? Sun, light, food, water, rain, bees come in and fertilize it, it fulfills the food comes out. There is no chaos among them, nor among the animals is there chaos. Chaos is only among men. And it is created not by nature but by man, created for himself because of his own stupidity. He dares to go against the laws of nature. Therefore you say that nature is crushing you. Nature is not crushing you. You are going under the wheels of nature. If intelligently you live in the evolutionary direction, even today, tomorrow-onwards you can say, the world is again peaceful and serene.

So the selfishness of man and his temperament of allocating more than what he wants; the very principle of living with which the material world today is living is namely: Take more than I give. --in every walk of life: This is against evolution, against the law of nature. Look at the sun, constantly giving; moon, constantly giving; air giving, rivers, oceans, earth, trees, animals. Here everyone is giving more than what they take. Man alone wants to abrogate. Take more than what he gives. This upsets the entire balance - is against the law of nature. If man understands it earlier - the better! Or else he will get crushed. Nature is not going to stop for man's foolishness.

Freedom to Disobey

Oracle:

How can man being a part of nature go against nature?

Chinmaya:

It can, because in the evolutionary stage at this moment, man has become the best among the roof and crown of things, the best among the creations. That, because of his rational intellect - well developed - nature, apparently, has given him the freedom to disobey, knowing fully well that in his rational intellect he will not do so.

An animal can not go against the law because he's ordered by instincts and impulses. He's shackled by nature. He's something like my eldest son's (grown up now) mustache and beard has come. Therefore, I give him the freedom in my house.

Wouldn't a father do that? The son can make use of that freedom and create for himself. Or he can damn the world and ruin his own future. But he is given the freedom. But so long as he was a child, the father look after him. And even when he wanted to do something wrong, the father stopped him. That the father in heaven, let us say that great kindly lord, when he saw that of his creation man has become a rational human being, he has been given the freedom to do, or not to do, or to do otherwise.

No, man is not using that intelligence to understand his relationship with the world around and therefore nescience, lack of thinking, lack of science. He is very good in science of the outer world. But regarding himself and the world outside, his own subjective relationship; he's not looking into it and therefore we call it nescience - ignorance. In his ignorance, in his stupidity, in his misconception, he's misbehaving and harming himself and others around him. Spirituality is only saying "old man relax and live honorable. There is a greater joy available for you individually and communally." It is all that spiritualism tells him. But because he has become habituated to live in lust and passions and urges, he is creating a hell for himself and for us. I don't think that this chaos is caused by the universe of nature. It's caused by our unnatural living.

Law of Karma

Oracle:

Well, you talked before about chaos, when a man is serene not being chaos anymore. I came here today wondering about riots in Detroit, wars in Viet Nam, riots in Newark, possible riots in San Francisco and Oakland. How... what kind of serenity is there in when human beings are clashing like that?

Chinmaya:

When I have over eaten for the last one week and today now if I have got dysentery, it is a result of the days of my excesses. The law of karma works. So I am trying to find out or explain the fundamental diagnosis. We have been living in the world selfishly. Some people who have the power was crushing others. The rich - the poor. Here, the whites - the blacks. You see? There - I mean some imperial powers held the lesser unevolved societies as colonies. The strong man playing upon the foolishness and credulity of others goes on. The weak have been crushed and the strong have been ruling over. This consequence has gotten to a certain stage that it seems that in the scheme of nature, now the poor is becoming stronger than the rich, and the rich is being massacred. And there are various revolutions in Asia. Here also - we find that the labor class is organizing more and more, that the proprietors are in trouble - in the sense that they can't misbehave with them as before.

So that if riots, wars and revolutions and disturbances are coming up, strikes are all coming up, remember, these are all the external symptoms of a deep rooted disease. How will you remove the disease? Accept spirituality! There's no other way. Mere physical and apparent despair that we see among the youth of this nation, youth of the whole world, I should say, is not a revelation. They are only voicing forth what everybody's feeling. But that mere enthusiasm, physical enthusiasm, is not sufficient.

Better sit down and start reliving, recreating a new society wherein the principle is "I sweat, I toil, I work, and I find my fulfillment in producing happiness for others. I don't want anything more." All problems when you analyze you will find this is the fundamental: that man has become too much aggrandizing. At the political level, in power; at the economic level, in money; at his relationships, the same.

Never before was man so illiterate in the real concept of life as it is now. Even the barbarians, they may not have known technical knowledge, they may not have known engine and machine age. You can say that in many ways they were ignorant. But they were very, very wise men in as much as they knew that there is reverence for others. The spiritual values work. Therefore, unless that has been accepted - based upon which you shall evolve at that time a code of living.

New Age - New Birth

And I think that the world, as you said earlier, the chaos that you're seeing, yes these are the pains before every new birth. I find my consolation in that way. When I go around the world and see these things. There is no birth that is without pain. So that humanity in surging forwards to a new birth, has come to a stage where it can no longer stay in that condition. But a new age is a painful process where it gives pain to the mother and to the child. Every muscle in the mother is squeezing the child out. The child doesn't want to leave the security of the womb to the unknown world.

Today, the dollar dominated life, we don't want to leave it. We know that that is not the right place and we have got a greater ambition, perhaps. But we don't want to leave it. At the same time, the societal situation around the world is making us leave. That every nerve and muscle in the mother is squeezing the child out and the child doesn't want to come. Together, the world is groaning in the pain of the new birth. The child is squeaking because of the pains of his own agony. That the

world seems to be not in a good time, the generation also is not in good time, is all because of a new age.

Generally at such moments a midwife used to come: a prophet, a saint, a sage. This time, the midwife is slightly late, I think. Probably this is a false pain. We don't know. So then we will try among ourselves to help each other. Seeing as the midwife has not come, and the mother's time has come, what can you do? Nothing can be done. So the neighbors who had the delivery before, they all come together. And it may not be so scientific as the midwife. But since they have gone through the processes, they come and try to advise and... , you understand. Similarly, we comes sometimes here and advise you.

But then people say, "No, that is not the method. Put a pillow on the stomach and sit down and squeeze it out. Instantly delivery will come." All right, try! Similarly, here the youth, you know, instantly they want it and therefore drugs and other things they try. We say it's bad for the mother and the child, Please! But they say, "Oh, no, no, no." Simple thing. Logic is simple. The child is in the stomach. It is to come out. It is not coming. Therefore, the mother and the child is suffering. Therefore, put a pillow on the stomach of the mother and dance on it. I mean, what to do? It is very simple and elementary logic. But these are the people who are advising a people who have never delivered! We who have delivered sometime with the help of a maid, I admit, a midwife, but we have gone through the mill. Therefore, we come and try to tell you that, no, at least, don't put a pillow there and dance. No, the other methods are old methods. This is the latest technical method of it. So that the obnoxious attitudes or new methods are dangerous, we feel, but then we can't tell you anything about it because we are not midwives. Only a prophetic incarnation can authoritatively say, "That is wrong." We can't say that. Only we can say, we would deliver in a different way. Not the pillow method. This is what we are doing. I hope you understand the suggestion.

Nuclear Weapons

Oracle:

Would you like to comment about how the discovery and invention of atomic energy and atomic bomb has influenced the human race, what opportunities and what disasters?

Chinmaya:

Ah, certainly. But such a situation has been faced by healthier men before. Isn't it? In the 18th century when the cannon was discovered, certainly it was as much a threat to mankind. And they thought that there is no question of any defense possible, because ten miles away. Think of that. They found a defense for that also. There again in the 18th century or the 19th century the first plane took off. And in the last war, we thought now nobody is safe. Planes can come over and bomb. Oh, oh. London stood it four years of bombing. And she's not the bad for it. She's still there. OK? Now we have understood that a plane is not an offense at all. Not at all, you know? Burn everything and all that stuff. Viet Nam has clearly shown that if man is determined, weapons can do nothing. So then it is each time a secret because of the ferociousness of the weapon. And hydrogen bomb and atom bomb, were more powerful than any of the instruments so far discovered by man. Therefore, there is a shake up of human moralities, human values. Because under the threat of insecurity, man starts feeling of the immediate pleasures, because tomorrow he's not certain. Hmm? So in the war time there is less morality. In the war front, less morality. The army officer who is just off the firing line, he has no morality at all. Why? He wants to escape from the gruesome of it. And therefore, he becomes just an animal. He slays all the armies in the world, whose disciplines are not even on the war front.

In all other places, we find the same thing. What happened in India - so spiritual a country - but then when Pakistan and Hindustan start coming, what an amount of animalism came out. That doesn't mean that we are so bad. There, at that moment, this Kali comes out. Ordinarily we like beauties only. Skulls, anger comes out. And there is no question of insult. So that today, because we have no defense against these mighty forces that can be released at any moment even by a madman, unconsciously, big button. The whole world is still in a rocky condition. Therefore, people start thinking that damn it all, we don't know whether tomorrow is going to be. The whole thing is going to blast out I'm glad I do as I do today. OK. Tomorrow what happens? Oh, nevermind.

This sort of philosophy would calm an average man. But just as the cannon did not shake us completely, planes did not shake us completely, similarly a time would soon come when even the atom bomb is not a threat because we've got enough defense. Is it not? Because a man who can discover an equipment of annihilation has also the intelligence to find out the defense for it. It's always like that. I may take the time-lapse between the discovery of a destructive machine and the defense. The time-lapse seems to me a little longer this time, because each one of them is spending entire energy and vitality to create more and more powerful weapons. And therefore, there is a general break-up, I think. But in case they have got that idea more and more coming to their mind. That I'm immortal. I'm eternal... What does it matter if the whole world blasts away? We altogether go, not this seed but another seed. If that idea has come into our mind. Poof. Who is afraid of anything?

Machines and the Form We Love

Oracle:

There's a myth among the Hopi Indians in America that the white man would come to this country with cross and wheel. And that he would supercede the Indian race with machines which the Indian perceived 30 years before we came. But that the Indian man who kept to the way and to the spirit would remain when the man who came with the wheel and the cross would first destroy himself with the sign of the swastika and finally in the sign of the man with the red cape and red hat. And that the world would eventually go up in flames. And one of Oppenheimer's and Einstein's reluctancies in the bomb going off is that a series of bombs would turn the atmosphere into fire. And that the earth could eventually go up. And that the people who would stay to the way would be called "the Tao" or "the way of the great father" or "the way of the spirit" or "the

way of good magic" or whatever term you would use, would survive. And I'm asking this question today because it seems that what's going on is that there is a war going on between man and the machine... even the thing that took place in Detroit, it is the obvious machine center of the world, and it's taking form in many areas. I think even in Viet Nam this is the war that's going on, so that it seems that the pinnacle now is arising. And what we want to know and what we are searching for is how the race can survive through this.

Chinmaya:

Now, the race that has been created is not by you and I. Are we responsible for the race? It was here when you came. When I came, the human race was here already. So somebody else is the father who created the race. Now you say that there is something that is going to happen. (Which is also not created by you and I) in which the human race is going to be exploded. How dare we take the responsibility of saving the race? We are not the producers of the race. We are not the survivors or the protectors of the race. We have never tried to annihilate the race. We, the race, come, has come already and is now continuing. And if it is going to blast itself, the father who created the race knows how to preserve it. It may be that the entire mankind is to be blasted away because the lord himself might have found that his experiment with man is an utter failure. And as an honest scientist, he is trying to break up the whole laboratory and remake another experiment. So what? But you and I cannot die. That is the point. Mind and intellect will survive. If not in this form, another form. And in this survival, sir, I mean in this very cataclysm that is coming up, as you say. If I were asked and consulted, I certainly would like to go with them. I would not like to survive that.

Oracle:

But I love this form... This form I love and understand.

Chinmaya:

Very good, sir, very good. If you love, why are you worried about. Even this form and your loving it, when you go, you come back the same form. Would anybody say that I like this dress and therefore I wouldn't change it? The changing is only to put it into the machine.

Oracle:

The dress is not an organic form. This is an organic form.

Chinmaya:

No, wait. Just as the dress is for the physical body, so the body is for you, the mind and intellect. Think. Just as is the dress for the body; for the mind, the body. The dress is not organic matter, I admit. It is a material. The body is organic. Now, fine. Thoughts are not organic.

Oracle:

They are; they come out of my whole cellular structure.

Chinmaya:

Subtler, subtler, subtler. In that we all are matter. When we say organic and inorganic, we a difference make for if one is conscious, the other is not conscious. Similarly, we are making the difference between the body and the mind. Or that, all things are matter only, but they are subtler and subtler. The intellect is subtler. The body is grossest. The spirit with which it goes, the movement that it has got, the thoughts are subtler and can move faster. The gross things cannot stop it. "Stone walls do not a prison make." For the prisoner who is in the stone wall, his body will be held there, but his mind can go to his home. The stone walls are there, but they are gross. The subtle mind can penetrate through them. Physical body cannot be brought out unless you break open the mountain. "Stone walls do not a prison make, nor iron bars a cage," the poet says. Idea being that the mind that is subtle uses the physical body to express itself. And you are saying that "I love the body."

Oracle:

Yes, because this is an expression of that.

Chinmaya:

Right, right. And musician says, "I love the instrument. True. A musician, intelligent musician loves the instrument so long as that instrument can express his music. When a damage comes to that instrument that he can not express the music, do you mean to say he will hold to that instrument because it has served him 25 years? Ha. He throws it away, takes another instrument that can sing his song. The physical body you say is not to survive. OK. The mind and intellect if it demands another physical body, it will be given another body. If this body along with the other bodies are destroying itself or being blasted away, then it will go. Why do you worry? It is not the last body that you are going to get.

Oracle:

But because that atom bomb represents the distortion of reality that has come out with the machine.

Chinmaya:

Right, I admit it.

Oracle:

What has been influencing man. So I want to change it before that distortion takes place.

Chinmaya:

Right, right. But don't forget when you save that mankind from the machine, that machine itself came from...? The most sacred thing in the world - human intellect. Misused, of course.

Oracle:

But the human intellect in the service of the Vassanas, in the service of greed.

Chinmaya:

That's what I said - misguided, I admit. It is misguided. But it came from the human intellect. Human intellect put-

fied in greed. Thought of how to get it and therefore, out of it gets this. I admit it... But it came from the human intellect. Therefore, the human intellect itself must strive now. Those who are against the hydrogen bomb or atom bomb must strive to purify the minds of the others, mental purity, intellectual purity, meaning hate, try to remove hate. Try to bring more love in. How can it be done unless a man tries to explain to them how, when he is killing or fighting somebody, he is fighting against himself. That he can't wound another one unless he is wounding himself. That this oneness when it is understood. Love is the culmination of self-realization of spirituality. When that love is recognized for a larger community, I don't say overnight it will happen, when we can at least have the satisfaction that we started the right move. This is all that the Masters and all spiritual people have tried. We are the pioneers of it. You develop. When this body is demanded by nature. Drop it. We have only temporarily taken it. borrowed. It's a tool for achieving higher realms.

First Maiden Flight

Voice from the audience:

In meditation, I find that there are times when a big fear will arise and the best way I can describe it, is when you are walking in the dark and you get the feeling if you take one more step you will fall down into a chasm and my question is, what is the nature of this fear?

Chinmayananda:

It is natural, because we are really going towards a destination for which every step we do not know, but if you have studied sufficiently the scriptures, I don't say that the whole world will be floodlit but you develop a small little pencil torch light on your toe that when you put one step then the light will show you that there you are safe to put your feet, very difficult this feat, it is all darkness admitted, but there will be a glowing toe tip, which will give you enough light to show that you are on safe ground, place the feet, go forward and this bridge that bridges the chasm from the known to the unknown, it is truly a bridge that with each step you take, the bridge behind gets burned up.

When you put your feet forward there is no bridge there mind you, but when you place the feet there, there will be one step available. So once you start on the bridge, never look down, always look at the goal only. Go ahead, wherever you place your feet, they will be supported. If you look down, finished, you will fall down immediately, because back you can't go, because it's all been burnt, you can't go back to your home. Back home means back to the P.F.T. (ego-self as Perceiver, Feeler, Thinker). Nor can you stand where you are standing (laughter). Always look at the goal, walk ahead, you shall find, close your eyes and you will learn, steps will be built as you put your foot. Next step, suppose the step isn't there. I'm dying, Sir, I shall go forward in the chasm, so what? You just go ahead.

The fear is natural in the first few steps, fear is like the fledgling birds. You know when the birds take their first flight, terrible flight it is, if you watch the little tiny birds taking the first maiden flight, the bird howls and shrieks and then at last it takes its first two flights and there afterwards the bird knows how to fly and the bird leaves the mother and goes away. So the first few stages in meditation, there will be a little fear, analyze it the rest of the time during the day. What is the fear? Fear for this flesh. This flesh can never go there, anyway we have to leave it here, so what. In meditation a chasm for the mind and intellect, which is moving? Why does it want a support? For the body, of course, it may fall down. Mind and intellect, where can it fall? It doesn't need the earth under its feet you understand? Analyze it and when you analyze it, learn to laugh at your own fears.

SHIRE SCHOOL

The teachers in the Shire School are naked in their clothes. The children are free to become naked then inside their bodies and this is the beginning of the Teaching. Together and alone we become naked in our minds. We can learn our mind clothes and begin to be responsible for their creation. The Shire School children can spin their own homespun mind clothes. No one expects them to choose ready-to-wear, mass-produced garments or even a one-of-a-kind original design of someone else. They try them on, perhaps, but no one expects them not to get them torn or dirty. Or discard them in the bushes.

It's free. How can they buy their own nature? And what else is there to offer? Each child is his own teacher; each teacher is himself. Adults bring their things to share with any child who digs it, and the kids share their things with anyone they dig.

The necessary legal requirements are being met so the child is not hassled by law to return to the Mind Clothes Union. One hundred children from ages 4½ to thirteen are enrolled in Themselves. The Panhandle has become a temporary meeting-place, as the leased building on 17th Street was declared "uninhabitable" by the city. For a limited period, the city will allow us to continue in the park, but a building is needed. A super-van was clothed in color by the kids and helps in getting them to some of the places that are theirs. But a large bus is needed if the Shire is truly to move together without leaving behind those who would go. Always, with or without a bus, the children are free to venture out with an adult in any direction.

The Shire is a territory of the mind, a community of beginning. The children need not be held back by a vain attempt to make them begin where we began. They are already in their own dynamic piece of mind. And when they go on from here, they may take us as far along the way as we are able to go. But we can never follow them all the way. It is their own creation.





TEMPORARY FLIGHT

Deep blue haze
 Illimitable
 White bird in it
 far off
 skimming
 or a white plane skating
 way down there
 small shadow of it
 sweeping
 the shrunk landscape
 disappeared now
 into the great brown ground
 as if fallen
 while its plane still flies on
 miraculously!
 And Sunday Chicago appears
 at end of autumn carpet
 stuck to great flat blue cloud
 of Lake Michigan
 stretched out
 Rich resorts & Lakeshore fronts
 beaches lapped forever
 pavillions asleep in time
 Hum of Elektra winging down
 wiggling down
 Seatbelts on
 flaps down
 swinging around
 for re-entry
 into that world
 Engine drones
 like a tamboura
 Passage to India
 on LSD Airlines
 Temporary flight
 of ecstatic insanity
 into its own
 glittering terminals
 pulsing with light

Gliding down & down
 How calm all
 Still autumn forest
 Golf-link in it
 Straightway highway into a cloverleaf
 cars crawling the petals
 Huge cemetery in brown woods
 Death itself only another
 lower form
 of temporary ecstatic insanity
 out of your skull
 into the ground
 How soft the trees down there
 How very soft
 from up here
 We
 could almost
 bounce into them
 soft landing
 among the branches

And so on down
 into it
 into the soft ground
 illusion!
 As if
 as if we don't ever die
 but become new burrowing consciousnesses
 Earthworm Tractors
 ZOOM
 Still a scary landing
 into that Underground

*



FUCLOCK

Lawrence Ferlinghetti

To be performed at a Mantra Rock dance on an elevated platform. A clockface, at least 12 feet in diameter. A naked young cat with long hair is bound to the upright hour-hand at Quarter to Midnight. A naked bird with long hair is bound face-up to the horizontal minute-hand. (They are both bound by their torsos so that they may move their arms & legs freely.)

I. At Quarter to Midnight, real time, the sound-system comes on very loud with a raga, either live or recorded, which must last exactly fifteen minutes. (It may be a pure raga, played by sitar, sarod, tamboura, and tabla, or it may be a Rock Raga or Rock Mantra played by a Rock or Folk-Rock group.) Strobe lights begin to pulsate as the raga builds, beginning very slowly, a large strobe spot focussed on the clock. The minute-hand with the girl on it inches upward toward Midnight as the slow beat very gradually picks up. The chick, motionless at first, begins to move, loosens her long hair and lets it stream down. She lets her legs and arms at times hang down backwards from the bar upon which she lies. face-up.

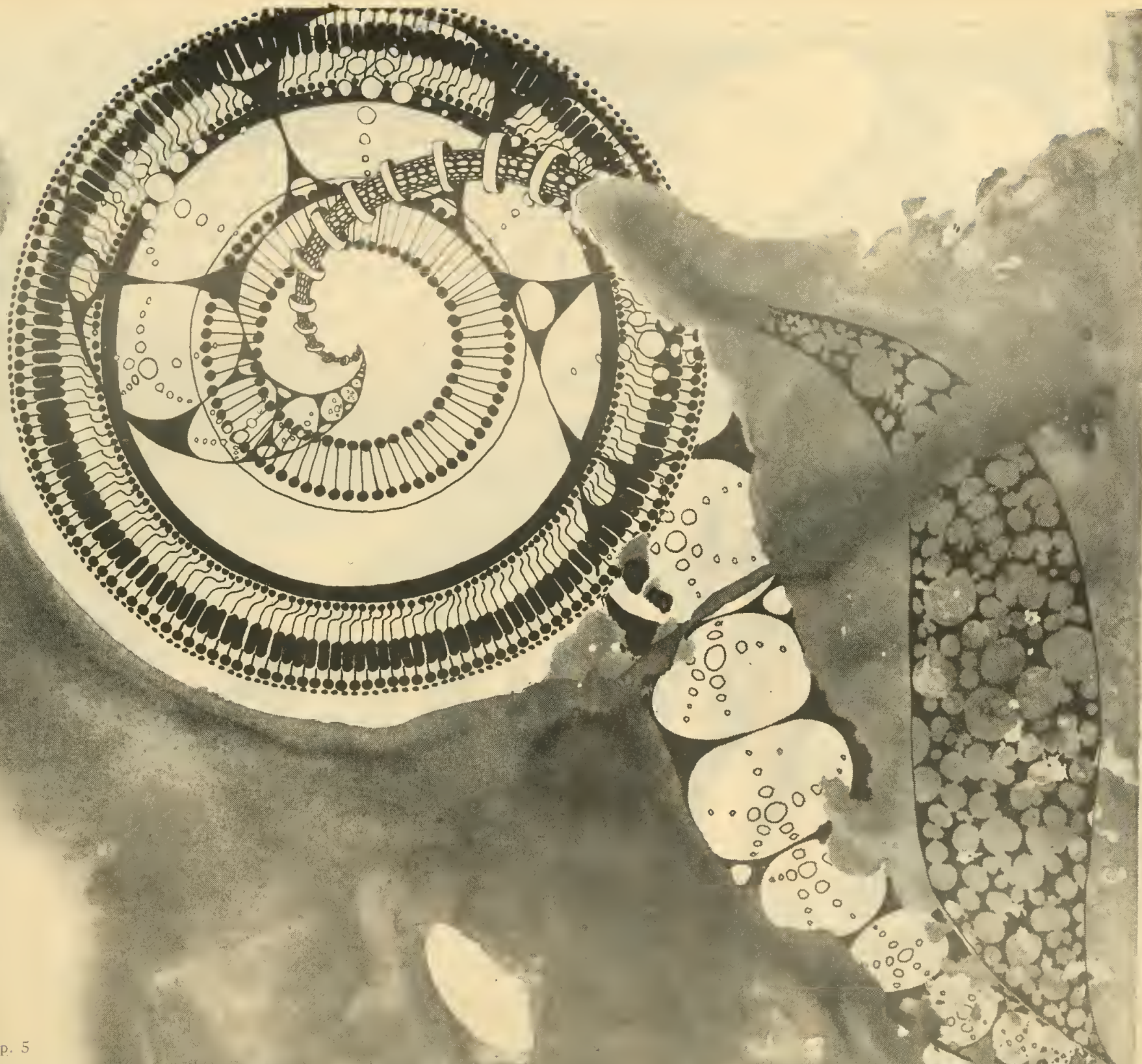
The man, motionless at first, begins to strain down toward her. The girl begins singing and wailing and moaning into a throat mike. The man does the same, or roars, whenever she is silent. The beat of the raga builds, faster & faster, as the minute-hand approaches Midnight. The two nude figures reach wildly for each other, singing & roaring together. Finally they reach each other with their hands, then with their arms, then with their legs, and exactly at Midnight as the Raga reaches its climax with a crash, the two figures entwine in ecstatic bardo embrace. Blackout.

II (Optional). The Raga or rock-mantra is played backwards, decelerating very slowly, as

the strobe lights fade & fade, and the minute-hand with the chick on it moves past midnight & away from the man. They hold onto each other as long as they can but the minute-hand with her on it keeps moving implacably away, descending very slowly toward 12:30 as the music reaches its slowest heartbeat and the Woman drops off into darkness & silence. The Dance continues.

Production Note: The minute-hand with the woman on it may be raised & lowered by constructing it as one half of a seesaw pivoted at the hub of the clock, with the lower half of the seesaw hidden behind the clock's face. One or two men behind the clockface may thus sit on the end of the see-saw & raise or lower the upper half of the see-saw, the minute-hand, as necessary. The Man may actually be supported by a tiny platform just large enough for his feet affixed at the base of the hour-hand just above the hub of the clock. The Girl may also have such a little platform to support her weight as she reaches the upright position.

FUCLOCK may also be performed with two males or two females, however desired.... "Ecstatic Bardo embrace": as in Tibetan "Second Bardo" visions of the 7th type.



Leary, con't. from p. 5

and met, how long does it take for person who uses LSD regularly, say once a month, to recognize that the yoga is a part of his experience?

TL: I don't know.

VA: Because there seems to be an amazing influx of yogic knowledge now. Do you think that it's primarily caused by the people that have been using acid?

TL: Yes, I think so. There's a very predictable and obvious cycle. People take LSD. They discover that there is an infinity of possibilities. They stumble on the real questions of life. Then, sooner or later, they discover that they have to do something about it in some systematic way.

Very often, people at this point say they are "quitting drugs." That's great. There are the Meher Baba people, all of whom came to Meher Baba through LSD.

Now the Beatles are going to India; they are following a master who doesn't take drugs, well, that's great. But you can't short-circuit the phenomena. You can't jump from being a robot to becoming a follower of yogic method without being turned on first. And the message of the Beatles and the Meher Baba people shouldn't be that the youngsters shouldn't take LSD. They should encourage kids when they are ready to take LSD. But when they stumble upon the basic questions, then come to Meher Baba, Maharishi, the sufis. If there's anything that the history of religion teaches us, it's that the religious yogic discipline without a turn-on is worse than just the material road of life.

The thing that frightens me, what frightened me at Harvard for example, was the ruthlessness of this educational machine, which gets them clean, tidies up their minds, and gets them more and more symmetrical and metallic. That's the thing that gives me the horrors. And any way that a kid can be encouraged to step out of that, I don't care what he goes through.

VA: Once he's out. Granted that he should come out. Because we are not the educational machine, and we are not going through this thing. So it's important to have dialogue about "here's the problem, what are our reactions as human beings to these people, these kids, human beings, in the morasse?" How do we react to them, and talk about it?

TL: I think that in the Haight/Ashbury you have between 50 and 100 men and women who have attained an incredible level of holiness and dedication and who are working day and night to tune the kids back in and harness them to something that's great. I'm convinced that 9 men and women who are pure at heart and are turned on can change the world. And you've got 50 or 100 of them here in the Haight/Ashbury--the people who are running the Oracle, the Thelins, the Communications Company, the underground papers, Ken Kesey, Allen Ginsberg...

VA: Innumerable others

RETURN TO MAMA EARTH

TL: Hundreds, thousands of saints we don't even know about in places like Houston, Texas and Lincoln, Nebraska, who are radiating, who are showing by example how to tune it back in. What more can be done than what we're doing right here in this room, in our clumsy, incoherent way attempting what we believe in.

VA: What type of evolutionary process do you expect to happen in this society, due to the influence of places like Haight/Ashbury, Drop City, and some of the places in New Mexico? What level will it evolve to? Will these people be listened to by the majority of our society, or will they be constantly harassed and perhaps wiped out?

TL: It can't be wiped out. I keep saying this over and over again to the kids. This is not new. We've been

through this a thousand times in history. It's always a small per cent that bring about a religious renaissance, or a new evolutionary lurch. Haight/Ashbury has done it. And the movement into the southwest, the movement back to the land, is going to carry this thing another notch forward.

That doesn't mean that everyone is going to drop out of the city and go to live in teepees or hogans or domes. But the fact that ten per cent of your most energetic, beautiful and expressive people are doing it is going to bring the whole system up. In fifty years you're going to have thousands of communities like Drop City. That's still a small percentage of the community, but the fact that they exist will raise the level of Harvard Law School. The kids that stay in the system will be hooked up to it. In fifteen years your Supreme Court are going to be pot smokers and those people whose essence consciousness has grown out of Haight/Ashbury into Arizona/New Mexico will have changed it.

VA: And will these communities present a real alternative to the present way of life?

SPIRITUAL CENTER OF SOCIETY

TL: Not an alternative. You see, a society is guided by its holymen and by its monasteries and ashrams. Even though ten per cent or less are doing it, if they are the center of the larger society, the thing is going to move forward. It has always been that way. And a society is in trouble when it has lost its spiritual center, when the monasteries are no longer turned on. And that is what has happened in the Western world. And that is what we're changing. The fact that places like Haight/Ashbury and Drop City exist brings American society back onto the central beam.

VA: You have been through Drop City?

TL: Yes, I just finished a very psychedelic trip through the Southwest.

I visited Drop City. I visited New Buffalo and several smaller communities there.

TL: The main function of an ashram is to survive, to keep the flame going and survive. And Drop City is doing that. You can't ask a monastery to turn out Christian Brothers' wine or psychedelic works of art.

VA: Did you see their work of art? The one they are going to sell?

TL: Yes. It's beautiful. But I'm less impressed by these things. There is psychedelic art being done every place. I'm much more impressed by their domes and by their continuity and by the look in their eyes.

VA: How are they relating to the barren Southwest? And the desert?

TL: In what way?

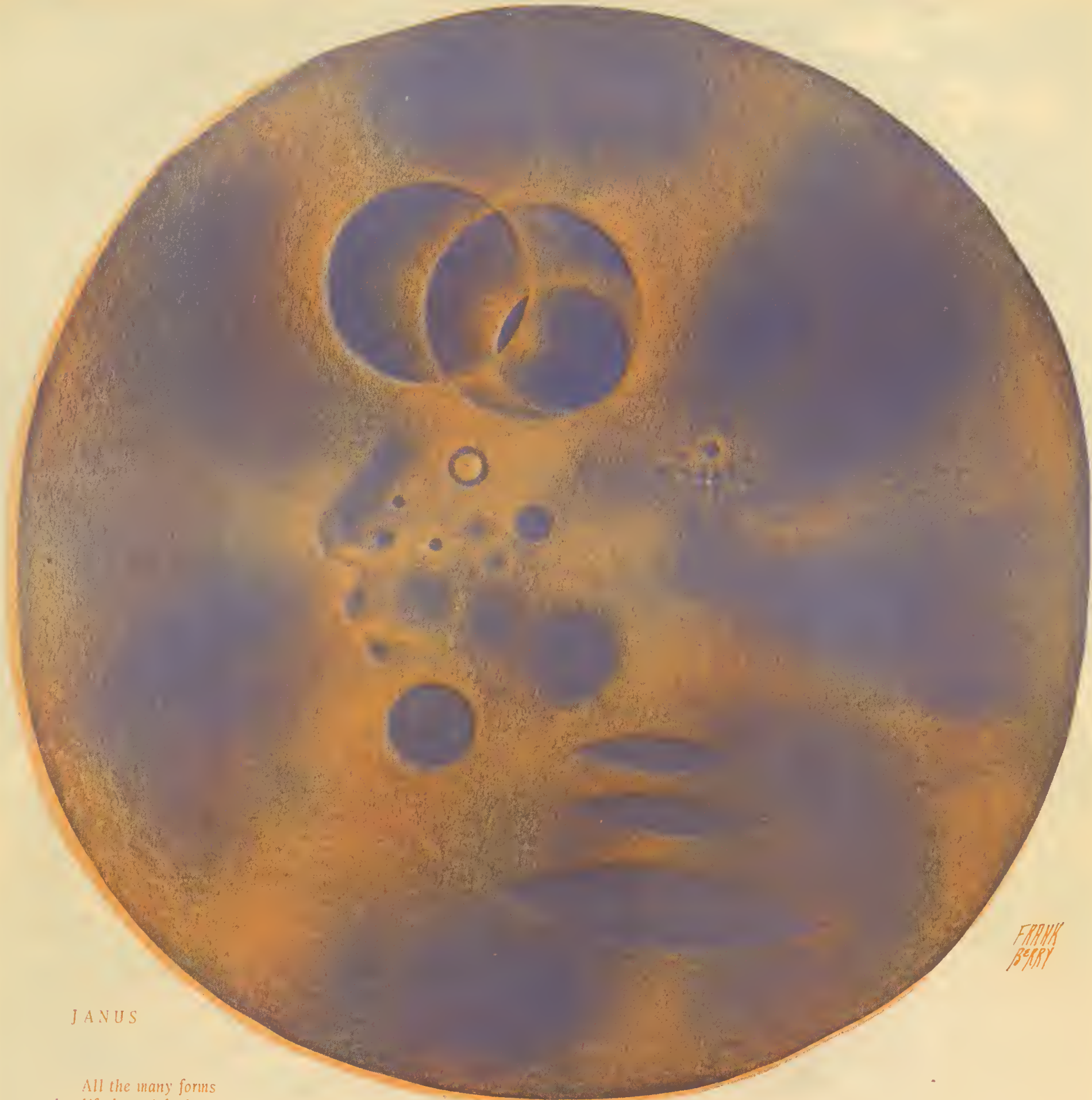
VA: Economically, mostly.

TL: They are desperately poor, but they are surviving from day to day.

VA: Hippies seem to be in the situation: the role of David about to slay Goliath.

TL: That is not in my trip at all. It is not fighting.

VA: I didn't mean literally. I didn't mean fights and not specific people. Right now hippies are barely eeking out an existence. But the effect of what they're doing, as you said, is going to be like playing David, isn't it?



FRANK
BERRY

JANUS

All the many forms
that life has picked up
and discarded, inarticulate
beyond a few recovered
tools, an occasional wall-
painting, a piece of skull
or bone, an imprint on the
split stone, reach out
to us for voices. We
cannot turn them down.
We ask as much ourselves
when we provide the future
with words. Understand how
we welcomed the child and
interred the old hunter,
the positions we preferred
for copulation, what crops
we sowed, what materials
we used to withstand the
snows, speculate upon our
alphabet and glassware,
our trade and prisons:
take us with you as
you reenact our lives
in your own occasion.
So they petition us.
We begin in mourning of
ourselves; soon include, often
in reparation, the lives
of others; and eventually:
men, gnats, molecules of
carbon, star-systems: all whom
time subjects in its glacial
movement of a few selected
forms.

That moment, on a small
lake, when winter is gone
and spring not yet arrived.
Cabins still boarded up,
boathouses locked, young
turtles sunning themselves on
piers. In the between-lake
channels some ducks scoot
ahead of the kayak, un-
willing to fly. The smell
of the unfrozen earth,
everywhere marshy, uncolored,
not even the mosses back,
announces, in some terrible
way, that this is neither
the beginning nor the end
for anyone. At night, the
stars glitter through the
tossing bare branches like
jewels in dark hair.

And you of the future,
for whom the earth is just
a terminal; who live your
ten thousand years and
then choose if you shall
die: I (and not I alone)
easily foresaw you.
Your rocketships bearing
sperm and ova that
unite on some congenial
planet where our telescopes
end: I can guess how
you will feel, learning
about us through your history
pills. You steerers of our
planet off into another
part of the galaxy to
replace the ailing sun, I
can guess your joy in
risking it. You for
whom this seedling earth
shoulders off its crumbs,
intending to spread its branches
that all may dwell there,
here, take my one extended
hand as the past has taken
the other. Transfixed, ex-
ultant, almost torn apart,
I touch you there: the
pain is hardly bearable.

Pat Sweeney



may the peace of God
all understand
your hearts
and minds.

passes

From the Genetic Tarnae

By
Stephen Lurie

As poet and participator, vortex and forcefield, I seek an understanding of this thing
which is my consciousness. Thus I watch the watcher, translating the vibrations
in my mind-stuff to the overtones of language. I chronicle my genes.

Genetic Journal 1

In search of my originations my snapping-through of the energy/mass focal point
stretched to an archetypal matrix and sent forth from the darkness of the womb
I am the light voyager set inward on the journey toward the sun the haloessence
in the genetic starburst where spirit and matter are met recreating the universe.

Like that man-of-apes when for the first time he became aware that he was aware
alive of experience moving toward the mouth of a familiar cave to see
the solar disk for that first time.

I am the consciousness that permeates this body released from the "I am this" of locked matter
to the "I am that" that equates all beings resolving the anguish of duality
traversing the barriers of the symbol laden arch that boards the vastness of the genetic landscape
having no limits by which to be defined capable of flight and gill tree and claw
intuit-thought & nonsymbolic reference. The Undefined chakraed in my chromosomes.

Set sail from the hidden eye mandalaed just behind the brow gliding through the mineral sea of each cell
rising from the pristine darkness of an overcrowded underworld through the ocean of mindstuff
toward that indecipherable light above coming once again to the surface and hosanna
toward that thing for which I have no name completing the perfect circle perfectly just beyond the periferics
of consciousness attempting the cause that maintains grace through this genetic manifestation
allowing me this metaphor.

Traversing the reincarnated costumes of the Cosmifarce
historied in the genetic intertwine through the cellular tides of previous eras
of broached and scabbered zen the orgone armored chastity belted epochs of the past
the freakish misbehavior of the mind confined to arbitrary forms slave trader and canocer
of the senses tunemaster/victim of the conjured crimesong Maya virtuoso.

Passing the reflected impersonation in the fantastic mirror of illusion hardly focused then
on the surface of this ether that reflects the ghost glistening in my eyes the sight substance
extruding absurd organics from the waste products of the senses semipermeable membranes
externalized in concepts and regalias mind and thought circus and mirage.

The microcosm sustaining the macrocosm in the perfect balance of gentle breath and vision
in the paradises of the sinews and the cells receiving further broadcasts from the cosmos
born of light and constantly returning to it

moving twice in opposite directions
away from the sun supported hallucination of a round planet bobbing in a continually expanding cup
through the headlines of history's recurrent dream of miracle and still birth triumph and disease
cannibal and celibate penicillin and the plague peanut butter and jelly Machinegun Kelly
Dionysus and the lotus. Breaking the medusahead of the senses.

Inward through the constellations of the spleen and an infinity of aspatial form rising along the spine
toward the blueness dharmaed at the center of the sun quasar pendulum glowing at the pituitary base
of my brain the clear light consciousness seeking itself the enlightened rebirth of the mind
exploding from every particle of my being. Approaching the life monad in its comings and goings
on its way to re-creation and completion flowing through two billion years of ectoplasmic history
mutating from G clef to the base of the skull ascending the octaves of my resurrections toward a phylum
yet to come. Observing greater spectrums. Passing from this form to the next I become extinct
reborn to the species I am constantly becoming.





POEM/EXHORTATION

I, out riding
morphic, the landscape passing
this world of the eyes
/swatched
by seeds of the fields.

flickering forest leaf shadows passed
down into depths of sleep
imprinted
(everything the eyes have seen
imprinted.

EVERYTHING
everything, everything, Everything, everything, everything
everything everything

near to the brink of the mouth,
crowding immense at the thin shell,
Waiting to break thru/ spill out the soul
from its pocket

free
into thousandfold manifest wonders:
A Oneness over all the mind knows

/
knowing but a portion.

(uncertainties in the serious life...?
O backyard flatland greenhouse
town in the lowland
sheltered & squinting.

fear and trembling/
the only halt to natural progression.
(...Ah sentence of herb/
the power prophesying
possible life.....

the fields are blessing the trees
are blessing the forests and flowers
blessing.

/Lull of the fruits in the fields
first seeding



a tranquility contemplates
its centre
...hovering...

One month before mid-summer's night
& already the land is yielding.
in the fulness of air: Behold/
I AM.

Van Gogh's spring apple orchard
& the windy Stonehenge
met and mingled.

there is a prayer of hands
the earth is dancing
up onto its feet out over the floor

coms in thuy.

coms in the yellow field wooden bridge stream
/andly naming
Dream visions of ULTIMATE GRASS.

Impossible world, Ray Bransley
unfolding the intricate mille
carving the intimate vision

The foothills' minnute greenbearded feet
stepping down to the water
ancient lowering down to drink
inherent in herbs and grasses...

tall fields
of grasses

expanse of water
touching the knees of the hills
stork legs sticking up under houses
perched
/out on the eaves of Stream

the Lay of the Land, heaping
/hills and far valleys

blessed & apportioned
the earth sown, increases.

inherent blossoms
emblazon the moment /flown
this silent portion of eternity
Rising

How Much I Love Your Creation!
How much I love it!

the crowned & tallest/
Redwood, springing/ dark
bread of the bark against green.

pressure of the toe bearing down in the
footprint/ Spell of
night winging waters
curtailling of Mind-Blown from
all the apparent blossoming/
cut short & leaned over....

looking down into the slants and rises
for the lost soul

Remember the light.
O do not go wandering.
the growing open in any age
leaps back
to the brink:
all the ages of wonder are equal.

with every breath is the body's age grown down
upon it/ the heartbeat sandglass certainty
of wearing away.
yet the mind drifts back to the Wonder:
What more? What less? What else is there, ever?
to eyes bright with vision
comes apparent the blossoming.

come home

the cutaneous & rust of mossagate
corded into tomes,
the elemental voice intaling,
hear it!

the crucifixion angel
already in a darkened corner
flourishing orlows
to pierce the thin thing thru
& ring me down chimes.

Speak of me who sits in a withered stone castle vault/
muttering-running commentary

in powers audible and still,
playing over the mechanism like a piano;
the human body interred & animated,
O Divine & Limping Puppet

in eternity
the gears are grinding/ the soul passes fluttering
under the bridge
out into the Light/ ecstatically bursting!

/all the particles cling to the Host
& Vessel of Brightness.
(the tomb of the dead is swept clear of lingering)
from the realm of shadows is the angel
come home

Lanine Pommy Vega

Byden 67



GREED

LEW WELCH

The rich man can pass into Heaven about as easily as a Camel can go through the eye of a needle, and other images throughout our 4,000-year history of stories by brave tough-minded men, have it, written down, or otherwise available.

Christ, before he was old enough to get a drink or be drafted in America, threw the money-changers out of the Temple. The story is not clear. Could He have done so with the Bank of America? And there's a Walt Whitman Savings and Loan in Walt's home town, showing us all how famous we'll get if we never cheat. The rewards are clear, and detestable.

"When did America go wrong?" is a question asked and asked again, everywhere. Thoreau asked it. Charles Olsen asks it in the Maximus Poems, and finds that fishing, in Gloucester, was out of the hands of fishermen, and into the hands of usurers (bankers) about 100 years before our first revolution.

"When did America go wrong" is a question easily answered. It was never right. And I say this having deeply, the dream of what this thing could have been. Could still be, if people would only get out of our way. Out of their way.

When I was in grade-school the story was called the "Triangle Trade." This turns out to be: (1) you buy black humans from Arabs, in Africa. (2) you sell these people in Haiti, Jamaica, Cuba, and any other islands in the Gulf. (3) you get these stolen, black, people to cut the sugar-cane down, and the cane is rendered into molasses, shipped "up East," turned into Rum, and sold in England.

It turns out to be a triangle of "trading," beginning with stolen, black humans and ending with poison, Rum, sold in England.

The whole thing is you have to get it absolutely straight, that "profit motive" means very simply: you give less than you take. If you give less than you take, you grow mean and stingy. Everybody suffers. Morality is totally impossible. "Good guys always lose," said Casey Stengel.

One of my favorites among the many tough, true, things that Kenneth Rexroth has said is this: "People look at our free public library system as something beautifully American, free, liberty, and all that, but the fact is those libraries were built with money that should have been paid to the steel-workers in the first place." (I paraphrase, not having my books handy.)

Greed, then, and Usury (the most pernicious form of greed, the selling of money) have always been the carbuncles on the neck of America. We have never been free.

We are now in the middle of America's third revolution, (the second was the Civil War). This one hits America where it lives: "The conscience of most Americans is as thin as the skin of his wallet," said Nelson Algren.

When hundreds of thousands of "scions" they call them, of the greatest fortunes in America refuse to take over Dad's big company, then the revolution will really get going. In 1950 I got the vision that the fun of making huge corporations was over, and the creative thing (as difficult to do right as to build the corporations in the first place), the creative thing is, now, to give the corporations away.

How happy would South America be, if certain countries were told "United Fruit Company will no longer operate here?" Examples in every corner of this planet are too numerous and too obvious to include here.

Hold only to this one thought: it is now the time for America to give away its corporations. This, and this most of all, is the challenge to intelligence, creativity, or whatever.

Happily, thousands of youngsters understand this. One of the most important aspects of the present revolution, and one I've never seen written up, is the large number of folks, with real big money, who've dropped out.

Here's this kid with outrageous hair, big Harley, and weird leather clothes in a bar. He looks so young and strange he gets asked for his I.D., produces it, and takes to talking to a friend of mine. This friend of mine is a real Bibliophile, collects and loves books, really, that is, reads them. Memorizes some of them. So, in the course of a long conversation he allows as how his real ambition is to have a perfect bookstore. The kid says, "OK I'll get you one. Tomorrow we'll meet with my lawyer some place. Where?"

And it turned out to be true. There was the lawyer, the kid, the dream, the contract, everything. It's a real good bookstore in Southern California, the "owner" and his "partner" each get about \$4,000 a year in salary, the shop makes a small profit which goes toward the investment (\$10,000 I'd guess, considering the inventory of books has to be at least \$5,000).

What we have here is a young man with money, and enough savvy to underwrite a small business that is needed, and two whole families get their living out of it (making it frugally), and the rich kid loses nothing. Maybe gains by tax deductions, etc.

Continued P. 21. middle of circle right center



DANCE YOU BABIES DANCE



ICHA L. HARRIS



BURROUGHS

capsules and 20 codeine tablets a piece of foresight to which I may well owe my life. Even so I lay on the ground outside the brujo's hut for hours paralyzed in a hermetic vice of pain and fear. A high tolerance is acquired with use and the brujo's daily dose to get his power up could readily be lethal to a novice. Setting aside the factor of tolerance there is considerable variation in reaction to these drugs from one individual to another a safe dose for one tripper could be dangerous for another. The prolonged use of LSD may give rise in some cases to a crazed unwholesome benevolence the old tripster smiling into your face sees all your thoughts loving and accepting you inside out. Admittedly these drugs can be dangerous and they can give rise to deplorable states of mind. To bring the use of these drugs in perspective I would suggest that academies be established where young people will learn to get really high...high as the Zen master is high when his arrow hits a target in the dark...high as the Karate master is high when he smashes a brick with his fist...high...weightless...in space. This is the space age. Time to look beyond this run down radioactive cop rotten planet. Time to look beyond this animal body. Remember anything that can be done chemically can be done in other ways. You don't need drugs to get high but drugs do serve as a useful short cut at certain

stages of the training. The students would receive a basic course of training in the non-chemical disciplines of Yoga, Karate, prolonged sense withdrawal, stroboscopic lights, the constant use of tape recorders to break down verbal association lines. Techniques now being used for control of thought could be used instead for liberation. With computerized tape recorders and sensitive throat microphones we could attain insight into the nature of human speech and turn the word into a useful tool instead of an instrument of control in hands of a misinformed and misinforming press. Verbal techniques are now being used to achieve more reliable computer processed techniques in the direction of opinion control and manipulation the "propaganda war" it's called. The CIA does not give away money for nothing. It gives away money for opinion control in certain directions. Opinion control is a technical operation extending over a period of years. First a population segment - segment "preparation" is conditioned to react to words rather than word referents. Count Korzybski who formulated General Semantics used to begin a lecture by pointing to a chair and saying "Whatever that is it is not a 'chair.'"

That is the object chair is not the verbal or written label "chair." He considered the confusion between label and object the "is of identity" he called it, to be a basic flaw in Western thought

this flaw is cultivated by the practitioners of opinion control.

You will notice in the subsidized periodicals a curious prose without image. If I say the word "chair" you see a chair. If I say "the concomitance of societal somnolence with the ambivalent smugness of unavowed totalitarianism" you see nothing. This is pure word conditioning the reader to react to words. "Preparations" so conditioned will then react predictably to words. The conditioned preparation is quite impervious to facts.

The aim of academy training is precisely decontrol of opinion the students being conditioned to look at the facts before formulating any verbal patterns. The initial training in non-chemical methods of expanding awareness would last at least two years. During this period the student would be requested to refrain from all drugs including alcohol since bodily health is essential to minimize mental disturbance. After basic training the student would be prepared for drug trips to reach areas difficult to explore by other means in the present state of our knowledge. The program proposed is essentially a disintoxication from inner fear and inner control a liberation of thought and energy to prepare a new generation for the adventure of space. With such possibilities open to them I doubt if many young people would want the destructive drugs. Remember

junk keeps you right here in junky flesh on this earth where Boot's is open all night. You can't make space in an aqualung of junk. The problem of those already addicted remains. Addicts need medical treatment not jail and not prayers. I have spoken frequently of the apo-morphine treatment as the quickest and most efficacious method of treating addicts. Variations and synthesis of the apo-morphine formula might well yield a miracle drug for disintoxication. The drug lomotil which greatly reduces the need for opiates but is not in itself addicting, might prove useful. With experimentation a painless cure would certainly emerge. What makes a cure stick is when the cured addict finds something better to do and realizes he could not do it on junk. Academies of the type described would give young people something better to do incidentally reducing the drug problem to unimportance.

GREED, con't. from p. 18

But, and this is so important, think what the rich kid is getting spiritually. We Buddhists insist that temples, and other offerings, earn us no merit. Well, maybe that is right in some stern way. But I think this young boy's offering of this bookstore, and the 2-family faring-well bit, is meritorious. Of course, it all depends on how he takes it, or gives it. That's his problem.

But do you know what this kid's damn fool father did? He, already slated to inherit more

money than he could ever spend, stepped into Daddy's shoes and ran this huge corporation. Why?

Let's see it as the true revolution it is.

Success, Ambition, Yankee Trading, and the rest of that is jazz, just plain old horseshit jazz. It's clear to those of us who don't have money, it's clear to those of us who do, and the removal of Money-as-God from America will crack America faster than Christ cracked Rome. Good riddance.

"You are all children of the Universe, you have a right to be here" the anonymous monk said. And while you are here you must:

- (1) Eat and drink
- (2) Sleep
- (3) Piss and shit
- (4) Die

(you can conceivably go without balling, though it is not recommended).

Since we have to pay money for (buy): (1) our eats (there being no land not owned, anywhere, anymore) and (2) a place to sleep or we get arrested, and (3) pay dearly for the place we shit and piss in, it appears that only a drink of water is still free, most places. For we certainly (4) have to pay dearly for death and burial, unless we are very clever indeed.

We are not free.

We are slaves from the minute of birth until long after death -- we're on an eat later, work now, plan (maybe that's what is meant by Original Sin).

In order to pay for these things we cannot live without, we are expected to sell ourselves, not to the Devil (which might be a way better deal), but to a Corporation, a State System of several kinds, a husband, a rich relative, there are a variety of purchasers and the price may vary, but the fact remains we must, in order to live, die a little or a lot. (Note that we left out breathing, and that the city of Tokyo now has a vending machine which gives you several breaths of good air, and that soon we will all wear metered masks).

Money is death. Ask yourself why banks and currency use the same images as tomb-stones.

But how to do it? And will it happen fast enough? Almost 15 years ago Gary Snyder had the vision: "If nobody bought a new car for just one year, the whole thing would collapse. Then maybe we could build it right this time."

This country, all countries, get younger every year. By 1970 more than half the population of the world will be under 25.

Some of these will find themselves "owning" huge amounts of money and power. I know one person who, years ago, told me he could "buy"

Cont. on p. 26

Politics of Ecstasy

In this thawing river of change that is the American scene we would dream revolutions moving faster even than the incessant, illimitable, expanding movement that is the American restlessness. This continent discovered by white Europe in motion westerly wandering toward the sun when in the 10th century the Vikings accidentally landed in New England, abundant, wildly flowering and called it Vinland; then set up a colony and sought fame and fortune, and almost immediately soaked native earth in internecine massacres and violent ambushes of skraelings (Indians) in order to keep the milk they had traded for animal skins. Rediscovered in motion of Europe's expansion; settled by England's growing fanaticism toward centuries of empire and ruined by commerce as Charles Olson has proven in *Maximus Poems*:

"...one's forced,
considering America
to a single truth: the newness
the first men knew was almost
from the start dirtied
by second comers. About seven
years
and you can carry cinders
in your hand for what
America was worth.

...We know

what Levett Smith or Conant
didn't, that no one
knew better
than to cash in on it. Out,
is the cry of a coat of wonder."

(Capt Christopher Levett
of York) p. 134-5

This triumvirate of movement, commerce and murder, this incredible westering has ruthlessly swept races, earth, and feeling before it. Then at our ocean borders movement turned upon itself, whirlpools of murder and massacres of feeling, teeming commerce of insatiable desires, assassinations rooted in feuding oligarchies and religious wars. Murder and commerce indistinguishable twins of deformed love; murder and commerce in supermarkets, our suburban homes, our universities ("towers open fire") our ghettos, our factories, the fabric of our lives now weaving its bloody woollens over the





Pacific for loose credit, cheap labor, and ultimate markets of human desire. Madave tapping the drum beating the heart of yellow races into submission.

Aware now that there is an erotic web binding murderer to victim, an erection in the abysmal wound of bleeding throat, we can see the real victim of bloodthirst and money is feeling, or more precisely, man's feeling for woman and woman's feeling for man and everyone's unknowable, imminent feeling for the ecstatic body of God and self or the freedom we can not know or barely glimpse in our barbarity and slavery.

In the vortex of roving bands of teenagers in Peking, rock and roll dance halls, gangs of white and blacks in all large steel purgatories of America, artists liberation fronts, communists, democrats, brechtians, capitalists, new lefts and old rights, we must affirm that the source of creation and community is self and its, cellular chants of lifelove felt but unmarketable, and unsaleable, ungiveable and untakeable. Whatever or whoever would brutalize, organize, use himself, you, or me, surrenders his one hope for being in his own body, his own fully felt experience of the effulgence of life and becoming upon which a community of men and women can depend, live, work, create and love with honor and all but natural deathlessness.

Secretly behind all illusions of order, civilization, law and tongue wipings of rhetoric the anarchic, natural, wild condition of body exists in an invisible present, in the forgotten past and in the imagined future, except that it is hidden by the ramifications of "knowledge" and "power" constrained by the conceptual culture of profit and propaganda into the image of ugliness and arrogance we call America. The moment the IS of eternity in time is personally and overwhelmingly felt it will appear in NOW in our relations of flesh and then in wood, clay, glass, steel, word, paint, that is, in building and creation. The body and being of man is all fountains of youth and heavenly apparitions.

Allen Cohen

Essay appeared in OR-OAR-ORE and Haight Ashbury Tribune.

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Leary, con't. from p. 12

TL: (laughing) You want me to say it is. OK I must repeat again that all this has been worked out in manuals. I urge all of you to turn on to the book The Sufis. Or the new book, The Teachers of Gurdjieff which describes this ancient process of turned on people who pass on wisdom and keep the flame of religion and meaning going.

And there are certain strategic and tactical moves for the inner message, which are exactly opposite to outer success. If you want to be a spiritual success, you systematically do the opposite of what you would do to be a political success. You let go instead of grabbing; you admit your wrongs instead of pretending you are right; you give up land. By giving up space, you gain time. Above all, you prefer to be poor than rich because we are always going to be struggling. We're never going to have money. We're never going to have big bank accounts or huge buildings like the established churches, and if we do, we're in trouble because the facts of the matter are: if you understand how to use poverty, it's harder to use poverty than to use love. But if you understand how to do it, you understand that poverty is sensual, poverty is turned on, poverty is thrilling. So I'm not worried at all about Drop City because they are scraping along from day to day, because that is the needle point of clarity upon which everything else is balanced.

THE CITY IS AN ADDICTION

VA: Does it seem that most of the people come to Drop City for spiritual reasons, rather than running away from home, for economic or familial reasons?

TL: The beautiful thing about the Southwest is that it's pure and it's poor. And it requires hard work. You have to be ready to drop out of the city. The city is an addiction...and we're all hooked to a certain extent on the power, the games, the glamour of the city. It's a real addictive process. You have to kick the city to go to the land. That means a very few people are ready to do that. Once you get there, many people

can't take it. They can't take the straightness that's involved. So after awhile, they leave. But the people that are left in the Southwest, the people that are left in Big Sur, or the people that are left in Mendocino County, or the people that are left at Millbrook (and I'm just mentioning a few of the many places where this process is going on), these are those people that are ready to take the step.

TRIBALISM IS DIVERSITY

The beauty of this land, this tribal concept, is that each group is completely unique. It's got to be that way. Each tribe has got to evolve its own style, its own metaphor, its own language, its own way of building its shelter. There is an incredible variety, and that's the great thing about it. I would be shocked if groups that left the city and tried to root back in followed the plan of anyone else. Then we'd be in trouble. Some groups are more middle-class than others. I would say in general, the best communities roll their own cigarettes...that's one of the symptoms...they don't have electricity, they're dirtier. But again, there are some people who can groove better behind more comfort.

Millbrook, again, is not just one clan. Millbrook is a tribe with five clans. There are five separate groups living at Millbrook, and each of these five has its own spiritual teacher, its own way, its own diet, its own technique for making a living. This is very healthy.

VA: Isn't there a danger when a community forms and divorces itself from technology that they are going to lose their children, and if not their children, their children's children?

TL: I don't think they are divorcing themselves from technology. You mean by living in teepees?

VA: No, electricity. That's one of the basic technological advancements of the century. Our children growing up and discovering books of the world outside that has all these things. "Where are these people, where are they at? There's a whole world outside that they don't even know about. Of course, we know about that, we came from it. But we divorce our-

selves from that. We're going to lose our children, and if not our children, our children's children.

TL: To electricity?

VA: To the desire for these technological things. Maybe that would be avoided because of a more healthful environment that they grow up in as opposed to what we grew up in.

TL: Well, none of us is suggesting that we turn our backs on science or technology. Obviously, God created the television too, just like he created the lysergic acid. I think what will come out of these communities is the notion of the sacred way of life. You see, to the Indian, every sequence of technical activity is sacred. When he hunts, it's a sacred dialogue between him and his brother, the animal. When he plants, it's a sacred sexual union between him and the seed and Mother Earth.

I feel that we should use every piece of technology and energy that's available, but for spiritual purposes...not for money or power, but for turning yourself and other people on. So have no fear that the psychedelic kids won't know how to use electricity. They'll see that electricity is here not to shut the light on and off because that's no place but that electricity is here to make psychedelic lights, to make the sacred saw cut the sacred wood for the sacred fireplace.

Again, to drop out is not a behavioral or visible thing. Drop out is inside, and you come back and you groove behind every form of energy and every social possibility.

BLACK POWER

VA: A lot of people have been saying that in our country the spiritual, or religious or psychedelic movement is primarily a movement of white men. Whereas the black race is moving in a different direction toward a unity in tribalism. What do you feel about that?

TL: I don't like to generalize about the white people and the black people because millions of individuals are involved. I think that healthy things are happening to the Negroes. And I think that their discovery of their own power and energy is a glorious thing.

Naturally it is going to express itself in many different ways; there are more and more Negroes who are turning on to LSD. This will be inevitable. I don't see why the Negro has to sew himself up into a black power bag only. Shouldn't he have as many alternatives and possibilities to go beyond the current political situation? I think the more black power there is, the more black drop outs there will be from black power, which is healthy.

VA: So they will have to go through the same changes that we've gone... the people who are now in their 30s and 40s, through political education, and political thrust...political activity, and we dropped out from that. Well, do you think a black man is going to have to do the same thing when he goes through the black power and then the black drop-out?

TL: Maybe it will be Stokely Carmichael's kids who will turn on to the next step. I hope the Negro doesn't have to go through this dreary white middle class process.

VA: Another question about people that are in a minority and what relationship they are going to have to Americans who have had psychedelic experiences. How about these young men who are coming back from Viet Nam who have the rest of their lives to work out the state of mind they've been forced into living with--what kind of changes do you think they are going to go through when they come back to the United States? Regardless of what you may think the future is, war with Red China, or anything like that, what kind of a time do you think these young men are going to have when they come back to the U.S.? Indeed, already are having.

TL: I don't know. I suppose the Viet Nam War Veterans are like the rest of us; they vary. I do know that some of the best pot you can get around the New York City area is Viet Nam grass. If there's enough of them turning on to that in Saigon, they'll come back just like a kid comes back from Harvard--ready for something better.

VA: What is the incidence of drugs fucking up people that you've seen in

your experience?

TL: Well, by drugs, do you include alcohol and ...?

BREAD, WINE & LSD

VA: Well, in each drug, perhaps... you could probably break it down to coffee and nutmeg also...(laughter)

TL: I think that psychedelic drugs--marijuana, peyote, LSD, STP---are sacraments. I think that they are developed by the divine process, the DNA code, to help man survive.

All this has been argued out thousands of times before.

In the early period of the Catholic church, when the bread and wine were psychedelic and really flipped people out, you'd take bread and wine once and, man! you'd take off your Roman centurian uniform and you'd run naked in the street barefoot crying "Praise the Lord." That's what bread and wine did 2000 years ago, and that's why it was against the law. That's why they nailed people on crosses.

The issue came up: is the sacrament bread and wine still good if it's given you by an evil priest who wants your money for the bread and wine, or who may be connected with the Mafia? Or who is giving you the bread and wine because he wants to cop your mind, or because he wants to cop your girl. Is it still a sacrament? This is called the Donatist heresy. The Donatists know that the drug is only good if it is used by good people. And the Catholic church in its wisdom said "No." The sacrament is put here by God, for our use, and it's always good--no matter who gives it or who sells it or why.

I'm very orthodox. I think that psychedelic drugs are good. Nothing happens with LSD or marijuana that wouldn't happen to you anyway...it's all a test. The bad sessions are really the best trips because they are the ones that show you what you have to see.

A reaction to one of these experiences must be seen over a long period of time. The worst freak-out horrible trip five years from now, you may look back on to say "wow! That's what really did it." I don't know, I'm just laying my trip on you. But my trip is that if it works, if it flips you out, turns you on, blows your mind, it's holy.

It may well be that the value of your bad trip won't show up for three generations. And the next messiah may come from that time when you ended in the mental hospital. That's my trip...

VA: We spoke with a monk from the Himalayan Academy, that's the Christian Yoga Society here, and he said that everything that causes you, every-one who causes you to have a reaction is your guru.

TL: Right. And the more powerful the reaction, the greater the guru. One thing I might say, which concerns me somewhat, although I'm not very concerned these days, is the fear of the State, the fear of arrest. A bust causes panic and terror in the hearts of hippies. You just purify yourself about that. Welcome arrests. I've been arrested eight times in the last three years, and each one is a test. Gives me a chance to share time and space and the vibrations with the cops. There is nothing to be afraid of. It shows you where you're at. If you just keep that focus, you won't be arrested for one thing. Cause you won't bring in the cops, and if you do, it won't harm you or them.

VA: In other words, is it a certain vibrational wave length or something that the cops are on that you happen to get on and then you run into them? Or, what's your trip on that? In other words...can you put yourself into that wave length and then you are arrested?

TL: When I was arrested in Canada, it was like the Yankee/Dodgers ball-game. I marched down to the field, and they marched their team up and the arrest took place.

VA: You knew about it beforehand?

TL: Well, I gave them a chance to do it...like going to bat, and they had the ball...and the glove.

VA: You joined the game.

TL: Yes. It didn't do any harm.

There is one other piece of technical information which might be useful. There is a lawyer in Denver, Marshall Quiat, who is fighting the legality of LSD arrests. He has a chemist from a well-known university who has testified that the government's methods of testing for LSD are a) very inadequate; that they don't really isolate LSD; and b) the procedure itself is illegal because it's not public, and the defense doesn't have the opportunity to test using the same methods that they do. On these grounds, any arrest on possession of LSD can be challenged. I urge anyone who gets into trouble for LSD possession to write Marshall Quiat

in Denver and get the details.

There are two issues here: one is that the tests which the government uses to detect LSD are inadequate. It could be many other substances in addition to LSD, but presumably the thing they are looking for is LSD. It's taken for granted it's LSD. So the government evidence can be ruled out on that basis. Secondly, the method itself is not public, and they are going to have to make available to the defense the particular test they use.

VA: Is the defense allowed to test the evidence also?

TL: Yes.

VA: Colorado seems to be a mainstay now for resistance against drug laws. Hasn't Mana had a recent State Supreme Court ruling upholding the use of peyote in religious ritual?

TL: Yes, Mana, the Apache from Denver, won his peyote case on religious grounds.

VA: What are the ramifications of that? What does that cover now, as a precedent? Does it mean that anyone that sets up a religion in their own state, should they get busted under the same circumstances, can they use that as precedent to try to beat the case?

TL: Mana is a member of the Native American Church which has precedent behind it which other religions don't. Each case will have to be fought on its own merits. But the fact that Mana won is encouragement, is a good omen.

STARTING A RELIGION

VA: You have done some writing on how to start your own religion and how to set up that type of situation where it would indeed be used under the best most spiritual mode, most advantageous surroundings. What are the basic things that would be done to allow that situation from the legal point of view? How would the sacraments be kept? Would it be in a separate room?

TL: I've written a manual which I would be glad to give anyone who writes to Millbrook about it on the details of this. In general, if you just put down on a piece of paper why you are smoking pot, why you're taking LSD, and with whom, and where you're doing it, where your shrine is...this is a religion.

I think that one of the problems is that the average person doesn't do this ahead of time. He may know why he's doing it. He may be completely sincere in his spiritual use of marijuana. But, the fact that he doesn't make it explicit leaves him and the law in doubt.

There is absolutely no restriction here. You can say: "My religion is me and my wife. We want to use marijuana to get higher levels of love-making. Our temple is our bedroom. And we have a little candle that we worship in front of." Or, "We like to worship with the lights out." That is religion.

VA: What has to be done with that paper? Post it on the wall?

TL: Post it on the wall, mail it to yourself in a sealed envelope, keep it unopened. The very fact that you do that puts you way ahead of the game--because the love-making with your wife will be better. (laughter)

VA: Whether you mail it or not...

TL: The interesting thing about how to form your own religion is that anything you do that will make explicit and valid for the law, if it is right, will make a better trip for you. It means you've given some thought to it...to arranging the circumstances and purposes of your trip. You'll find that if you just put on paper the things you have learned about how to have a good session--man, that's your religion. And it's probably more effective than anything the Protestant church has come up with.

VA: How many organized lysergic acid based sacrament religions are there now? In the United States?

TL: There must be hundreds.

VA: Recently, Tim, there has been a lot of publicity about marijuana. Most of it seemingly pretty favorable. You said a few months ago that you thought that marijuana wouldn't be legalized for 5 years. Do you think recent months have sped up the potentiality of that prediction?

OVER 10 MILLION ACID USERS?

TL: I've been way off on all my estimates. I thought it would take until 1970 before we'd have 10 million LSD users. I've been very conservative with everything I've said in the last 7 years. If I had it to do over again, I would have turned on ten times more than I have, and made all my predic-



tions ten times more outrageous.

VA: There's a community evolving in the Southwest that has a natural shrine and it's this old redwood that's been hit by lightning. The shoot of its root shot up purple through the trees. It's a shrine, and the moon shines down on it...

TL: Well, I don't want to push the Southwest because it would change things it there were an avalanche of ruthless people suddenly descending on the Southwest. The main message is to get out of the city and go to the land. And the second message is that those that have done it had better consider themselves pioneers or like the guys that came over to this country in the Seventeenth and Eighteenth centuries. You've got to plan ahead of time. You've got to outfit yourself. You've got to be prepared to do just what those pioneers did. You've got to struggle. You've got to give up a lot of luxuries and a lot of the frivolities and a lot of the entrancing complications of city life.

I think it would be unwise for people to just hitchhike to the Southwest and expect to be taken in. The thing here is tribal. And if you study how the tribes operate, the tribe is a natural unit designed by the DNA code. It's familial, it's animal, it's territorial. You can't just wander into a tribe and say, "Well, man, I'm here." You can't do that to the Hopis. You can't do that to the Navahos. You can't join. You can't become a Jew, which is another very powerful surviving and important tribe.

The essence of the tribe is it doesn't want to proselytize, it's not looking

for new members; it's based on a little piece of land; it's centered around a totem or a religious center. And these things just don't happen easily.

And it's not necessary to go to the Southwest. Within a hundred miles of any large city in the United States there is sacred ground...which is probably available at very low cost or can be rented very easily by anyone who wants to do this.

And the final thing, which I've said many times before, is that the basic psychological problem of growing up is sexual. And the communities, the utopian tribes, which make it are those in which the sexual energy is harnessed. What you have in H/A and the cities is a healthy thing--young kids coming, wanting sexual freedom, wanting to explore, wanting to overthrow this horrible sexual puritanism that the middle-class in this country is obsessed with.

Making it as a tribe, making it as a clan of animals, sexual energy has to be harnessed in some very explicit way. The clans that are making it, from what I've observed, are those built around a core of male/female units. These give a centeredness to the community. Then if you have four or five couples, young people can come and go. Sexually unharnessed people come and go but the gyroscope of the tribe will remain untouched.

VA: Have you found or thought about different forms of family units, that is different from the male/female/child relationship?

TL: Yes. There are a number of ways in which tribes have harnessed sexual energy. There are some tribes in the

South Seas where there is complete promiscuity and group marriage. That's of course the highest form of human communication. But it's very hard to pull off. It takes generations to develop that sort of thing. And for people as crippled as the American society, this is going further to tap on a spiritual sexual matter. But anything that works, that survives, is right. Though we must be explicit about these sexual issues, if you're not, your ashram, your tribe, your clan will flounder.

I've been involved now for seven years in utopian communities and psychedelic/pot living. And I've observed many others. Sexual energy becomes eccentric and it throws it off...

I say once again that our great gurus in these matters are the Beatles. I consider them the four evangelists in the psychedelic movement. I think their intelligence, their creativity and their spiritual power just can't be overestimated. There was a picture in Life magazine last week of the Beatles sitting each one with his wife, covered with flowers, in front of their guru, and behind that smiling old wise man was a picture of his guru. And I think that that's the great message at this point for all acid heads and pot smokers and flower children. Tear that picture out and put it over your shrine cause that's where it's at: the male/female relationship, the giving up of commercial things, they're following a teacher. And it doesn't make any difference who your teacher is as long as he's someone who's got something for you at the moment. And they're downplaying drugs. They're still using drugs I know, but they're downplaying it because there is a certain point where the drug experience

has got to be tied to some tune-in spiritual method. And I am dropping out of this role I've been in for the last few years. I very happily turn over the robes to the Beatles.

VA: Why do you think the Beatles are the forerunners of the movement? Do you associate this with their national heritage being as they are British? (British accent)

TL: Absolutely yes. (laughter)

I have just written a long essay called "My Trip to England," and I demonstrate very conclusively that the great things of the psychedelic movement have all come from England: Aldous Huxley; Humphrey Osmond, who coined the term 'psychedelic'; Gerald Herd; Alan Watts, here in S.F. who is the real father of the hippie movement if you trace it back ten or fifteen years. The psychedelic books, like the Tibetan Book of the Dead, these ancient books were translated by Englishmen.

It traces back to the English conquering India, but it was really India that caught the minds of the English. It was as inevitable that George Harrison would go to Calcutta as it was that Elvis Presley would go to Hollywood.

VA: The Beatles and The Stones and the others, you notice, have all come up from the lower working classes...

TL: Yes. I wrote a second essay in which I showed that the English spirit is basically Irish

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Dear Betsey Epstein, "Peachie" or "Elaine": We once said we are all responsible to each other. You have responsibility to phone your upset mother, so she will know you are alive. If you telephone, I will tell missing persons to stop looking for you. Some day you will grow up to be a fine woman. I hope.--Oad.

A girl that is looking for a good home, in the beautiful land of NM in Santa Fe, all girls interested should please send photo of themselves. I will pay their fare out here. My address: Henry Selters, Seton Village, Santa Fe, NM

JERRY W. & FRANK C., you can still avoid eventually going to jail if you appear in Somerville at the right time. Phone the P.S. or Mr. C. or have someone phone for you if you are afraid.

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Mount Zion exists. Wanted--gentle young men and women girls and boys who are interested in starting a colony in the mountains of B.C., in the name of love, hope and charity in preparation for greater things to come. For information write-Georgia Straight, Box 111, Vancouver, B.C. Canada.

WANTED: Psychedelic slides & film strips. Write or call collect: Manuel Rubin, The Truama, 2121 Arch St., Phil., PA 19103. PHONE 215-1 0 7-8656

Need young female to take care of and help in finding peace & truth in Nature, Sierras, free to pursue varied interests. Can be temporary or permanent escape from concrete desert. Write "Chuck". PO Box 15, Quincy, Ca. 95971. RHOOA BAGNO Contact Ted Moynahan, 11 Marie Ave., Cambridge, Mass., 876-2576. Who knows where Rhoda is? Help me find her.

Want to build Orap City type geodesic dome: in Mendocino. Need materials: 2x4's, sheet rock, tools, electric shears, chicken wire, cement, tar paper, sheet aluminum, insulator. Write Box 351, Mendocino.

Wanted: Saleable painting, sculpture, pottery, photography, jewelry & "area" art work for Haight Ashbury Free Medical Clinic Benefit Art Sale to be held in October. Contact: Ray Westergard, 822 - 40th Ave, San Francisco, Cal. 94121 Phone 751-1211 (home) or 399-2413 (work).

PIONEERS WANTED. If you are interested in starting up an out-of-town colony, or if you already have one going, contact Jim Campbell, c/o Georgia Straight, 619 W. Pender, Vancouver, B.C., Canada. Donations of land money cheerfully accepted.

\$100 REWARD for info leading to recovery of female Siamese lost Labor Day wknd around Haight & Divisadero. 898 Steiner St. DEBORA BLACKWELL your folks are concerned. Please call home collect. Love Mom

KATHY ROWE call home collect. urgent. Mother. Horoscopes, necklaces, charts with interpretation. Send exact birth time, date, place to E. Greer, Box 3, Westport, Cal.

Linda-Kim or Mari L. Will you trust me enough to call collect and let me know you're alright? (Office GI 7-6000 or home) Love Mother.

SANDY-RABBIT ALLEN: Please come to Oracle office to pick up letter for you there--important!

HEAD CLEARING HOUSE. Information exchange for hip businesses. Box 314 Tacoma, Wash. 98402

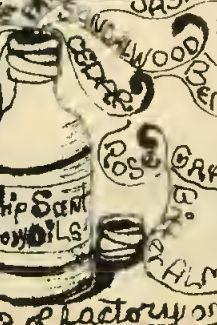
DONNA THEA -- Much Love, Peace and Euphoria on your birthday. --Hank

If anyone knows what happened to Al Rand's stolen films, call the Oracle. No questions asked.

Peter & Fran. Budge would like to know how you are.

Potrero Hill Fantasy Faire. Oct. 20, 21, 22. Craftsmen turnon Potrero Hill. Exhibitions Free Booths Free Publicity Contact Ron Dumas All Saints Church 8639718 (after 1pm)

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GREED.

cont. from p. 21

9 nations -- that is, he had more money than these nations had. It nearly drove him mad, did make him a little crazy, because it wasn't his way to do this thing. He was benign enough, but he didn't want to be a dictator.

Somewhere around \$100,000 money stops being money and turns into power. Thousands of young Americans have this power. The proper use of it could free the entire world.

It will be very difficult. You would have to make right use of this corporation. You can't just give it away, because then it falls into greedy hands again. It has to be put to work, good work, and those who have this power have to learn what good work is. Not an easy task, but far simpler than most college profs would have you believe. Actually, everybody knows what's true and good, it was there in the first place.

And perhaps we'll be delivered by the hands of babes. I sure hope so.

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1967

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MATINEE - SATURDAY - OCT. 30 12:30 pm
THE BRIDGE ON THE RIVER KWAI
 William Holden, Alec Guinness, Jack Hawkins
 & **BRATS**
 Laurel and Hardy

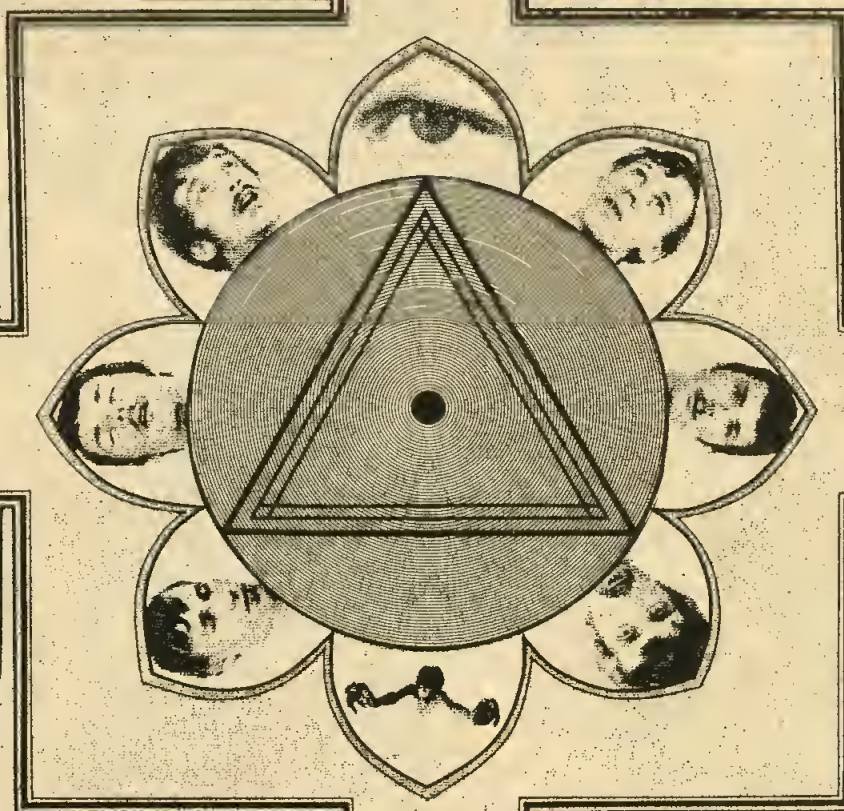


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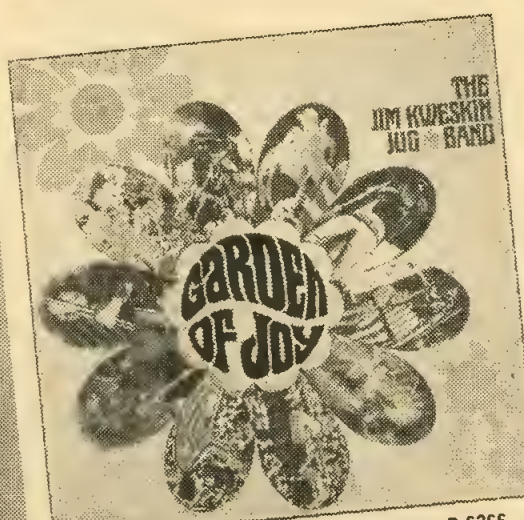
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LENORE KANDEL THE LOVE BOOK

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The Editor
SAN FRANCISCO ORACLE
1542 Haight Street
San Francisco, Calif. 94117

Sir:

Recent and current "race" riots have many causes, but one of them is most certainly hatred of the police. In this country, the big-city police forces have, at present, an extremely bad public image, which must be changed now --because nothing is more basic to the morale of the community than respect for the law and its officers. May I therefore submit the following simple and practical proposals. They will not solve the entire problem, but will make a substantial contribution to that end.

1. Clothes all too easily make the man, and those who dress like Nazi SS troopers tend to behave like them. Police uniforms should therefore be changed from black or blue to khaki-green, and, instead of helmets or vizored caps, we should restore the old Campaign Hat, as worn by Forest Rangers and Mounties--officials generally liked by the public as helpful "scouts." If there must be helmets, let them be those of the British "bobbies."

2. The police must cease to carry armaments other than truncheons or night-sticks. Concurrently, the civilian public should forbid themselves to own firearms other than shot-guns or rifles for use in sport and hunting. Hand-guns and automatic weapons should be outlawed, and I say this even as a former member of the National Rifle Association.

3. In accordance with the constitutional principle of the separation of Church and State, the police must have no further jurisdiction in matters of personal and private morals. Nothing brings them into greater disrespect than being required to act as armed preachers, enforcing sumptuary laws against gambling, wenching, boozing, and drug-taking. Such jurisdiction is also a major cause of police corruption, inviting blackmail, harrassment, entrapment, and acceptance of bribes. The drunken driver, for example, should be charged with bad driving --not with intoxication. All efforts to get rid of the causes of crime, by force, end as attempts to get rid of human nature, and all truly moral behavior is, by definition, voluntary.

4. Police duties should be confined to the essential functions of (a) directing traffic, (b) protecting the citizenry from murder, robbery, and violence, and (c) giving due assistance to lost children and little old ladies.

If these four basic principles are worked out in detail, we in the United States will have loved and honored police forces, as distinct from officially sponsored corps of racketeers, hoodlums, and booted bullies--all the more dangerous for being allowed to vent their spleen with a clear conscience.

There will be respect for authority when, and only when, authority is itself respectable.

Very truly yours,

Alan Watts

Hello peoples of Heaven,
Believe me you are in Heaven and I am truely in Hell. We were residents of on your hippie haven until lost June when my husband was busted here. He had been inticed into delivering some baggage containing such evils of humanity as Marijuana, hashish and acid by a undercover federal narcotics agent and met at LOVE? Field by some of the same and busted. We were advised by attorney Marvin Cahn in L.A. to hire Phil Burlison here to get us a Change of Venue so the case could be tried in our domicile California where Cahn could get them off on entrapment. Well I raised money for thier \$2000. bond and \$750 Burlison fee and Kirk came and got my 10 mo. old daughter Desiree and I and drove immediately back unnoticed to wait with him. About a month later a search warrant was served on our apt. and no drugs were found but instead they illegally took \$300 just borrowed and stached to pay our lowyer

which they turned over to Internal Revenue who has a claim on anything of value in our possession towards \$128,000. tax due on the marijuana, letters I had just written (very incriminating) one to a friend in New York mentioning Kirk going to Calif. to get me, and our daughter Desiree who we had left for a few minutes to go to the corner for milk. With much hassle my daughter was released from juvenile home, no one will help getting back the bread and they called a special hearing over the letters which were splashed in their worst possible interpretation in the local papers. The U.S. Attorney using these for his only evidence demanded and recieved from Judge Sarah T. Hughes (she swore in President Johnson) an increase of the bond to \$5000 and only surity bonds corporation to bond it. Well after the publicity no bondsman in the state will talk to us or our lawyer and the boys have been in jail a month. It has been well over two months since the Motion for Change of Venue was presented to the U.S. Attorney and he refuses to acknowledge it. He has been known to let things go for as much as two years because of a heavy docket. ACLU here won't talk to us because we have a hired lawyer who is too busy with better paying clients to go all out for us. Welfare who were supporting us in California said they might be able to help but haven't heard from them in a month. No one will hire me after seeing me on television with choice quotes from my letter like "I want too leave this fucking country." Anyway we need help bad and all our friends are either busted, broke, moved, disconnected paranoid and helpless. If you could possible print a plea for help in the Oracle it would be most highly appreciated and just may save Kirk Wells and John Blount's life or good part of it. Paranoid and D

Kathy Wells

Dear Allen:

Got your letter in England and have been thinking about Paradise Now but everything seems so internal it's hard to imagine an Age of Golden Machines. I will try & send something - have been working on new poems & sightseeing with father his first trip Europe in 72 years. Hope all's well with you. Dialectics of Creation scene in London was dominated much by politics (Black Power Angers - Paul Goodman has good ideas for rural reconstruction (one: cities should pay welfare for folks to live away from cities). Italian Civil rights laws are a mess but realistance architects were Paradise builders. Love, Allen Ginsberg

ORACLE

F.B.I. - ferocious Beast Incarnate. Mudra for victory, hand signal V. Recent historical use - Allister Crowley to Winston Churchill from Budda & Rishis long ago now manifest in unconscious nose in embryo in U.S.A. MUST BE USED BY YOU AND ALL (if it is yr will) NOW. Is beginning of next step in our task of reversal U.S.A. and planet. N O W All love and blessings from brotherhood. Michael P.S. N. O. W no other way ONE

dearest beautiful oracle!

enclosed are photostat's of my work--my dream is to expand the dream columns into every sort of magazine, newspaper & printed page. however, i'm writing more than publishing. why? well, maybe it is not quite time to publish yet but especially because the IT seems very un-coordinated at the moment. infact, i felt their business deadlines so inconsiderate & the looks of their paper (& ofcourse, contents) so ddppealing recently that i asked them to return all my unpublished m.s.s. this made me quite sad as i have been publishing in england for some time now & all of my friends live there so there is a soft spot in my heart for the u.k. however, this may have happened just to make me turn towards america once again... i was brought up in california (the mojave desert) & have a u.s. passport but left in disgust as soon as i was able (age 29) & have been living in europe & the middle east ever since. i was not even interested in reading anything printed in the u.s. but the oracle mysteriously (no, not mysteriously--it's everywhere) came into my hands & i could hardly believe it. i am writing you all these words because i feel very emotional, like a returning prodigal daughter. can you believe that in all my years in america (i was not born there but lived from the age of 4 till 20 in calif.) i made only friends with american's of negro or indian descent, or other naturalized citizens like myself on their way out? yes you can! i had an unhappy childhood because of the neighboring children would beat me up, but a beautiful childhood because of the sunsets, wildlife & the great expanse of the desert. i am sure there are many, many other people--maybe now abroad also--who feel the same way i do.

also, please send a subscription to my mother at this address:

yes, i sit silently with all of you & breathe, breathe, & hold hands with eternity!

everloving o m

l e
i l
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n
e de haultville

het steenen huis
st. geerttruid
limburg, holland

Hello:

at the time that I mail this letter, I will send you four parcels -- one package of groceries and three of clothing. I hope that you will distribute these things to anyone who needs them, for that you will deliver them to the free store for distribution. Mr. Hedgepeth (whose article in Look was one of the factors that motivated my sending these packages) was kind enough to give me your address. He said he thought you would not mind handling this for me.

The other factor that prompted me to send these packages was my recent first experience with marijuana. Although I may never again have the opportunity to use it, it was a powerful and moving experience for me. I felt, somehow, that some response such as this was required, for I know that it is your culture and not mine that keeps such drugs available.

I wish that I had the courage to join you. But lacking that, I would like to assist you in any way possible. Although my resources are not unlimited, I certainly hope that if there is ever anyone in your community who is in serious need you will call me collect. I will try to help if I can. I will be moving to the Washington, D.C., area this week, and if there is ever anyone visiting the area who is in need of dinner or a place to stay, please tell them they are welcome to contact me. I hope that you will find a use for the things I am sending.

Sincerely yours,
Marlene Roeder

Dear Oracle,

Within the last year there appears to have been an intensified effort to control the flow of Gross from old Mexico. The killing of the two border guards provided an incident which aggravates the situation. I think that the pressure will increase along the border and in Mexico. The logical outcome will be that the traffickers will (a) be reduced in number, and (b) will professionalise, and (c) become an organizational operation, i.e., the Mafia.

There is a way to avoid all this and it's called "Broadcast." Don't flush seeds down the John; plant them. When you go hiking, take some seeds. Plant them away from highways and on moist ground. Beautify America. A creek bed is excellent because it provides moisture and will spread the seeds by carrying them downstream. It's also a good idea to soak the seeds for a couple of days in the jar before you take them out so that they can sprout. Plant about 1/2 inch down.

So far the idea is simple planting. The most important part though, is that you always plant for other people. We can have our own patches, but always leave plants for other people to swing with. This is a real gift freely given.

They are starting to do this in Santa Cruz, Santa Barbara, and Los Angeles. We outnumber the cops and we go places they don't. Spread this over California and they can never stop it! Broadcast!

Amigo, I must ask you not to use my name. I still function occasionally in the professional world, and they will certainly impose sanctions on yr. humble servant. Best wishes Yours in the Sangha,

Dear ORACLE Editors:

This is to let you know about PROJECT GASBUGGY. Project Gasbuggy is an underground nuclear blast, equivalent to 20,000 pounds of TNT, due to go off more than 4000 feet underground five miles from Farmington, New Mexico on the Jicarilla reservation. The reason that I am writing is not to stop the blast, though I wish that it were possible. But it's due to go off Nov. 14. This is just to let people know that yet another outrage is being done to us, and maybe if enough of us care we can stop future blasts like this.

Project Gasbuggy is a joint effort of the Atomic Energy Commission and El Paso Natural Gas, which means that taxpayers' (ie., our) money is being used to help a private company get a resource which they can sell--ultimately, back to us. Even if they do recover natural gas, which is the supposed aim of the project, it may be too radioactive to use.

To my knowledge, this is the first time that an underground blast has been set off so close to populated areas. Even military underground tests often have radioactive leaks, endangering people, animals, plants and life of all kinds hundreds of miles from the test area. What of a blast only five miles from a town--Farmington? What of the danger of contaminating the ground and underground water supply for hundreds of miles around? What of the danger of earthquake from rock slippage that might result from such a tremendous explosion? The fact is, they don't know what they are doing. They'll risk anything for a profit.

All the people of Northern New Mexico stand to be affected by this impending radioactive contamination, not only the many communities that are trying to create a good way of life for themselves and their children. But to do so, it's impossible to ignore the effects of something like Project Gasbuggy. Maybe ignorance is bliss, but how can one ignore the fact that his very water and air, on which EVERYONE'S life depends, may be made radioactive? I can't. If we open our eyes to what they are doing (isn't that one aspect of consciousness expansion?) we can raise a loud cry of outrage. If we keep our eyes closed and say nothing, they will keep doing this to us. They hate people to expose their evil deeds--after all, people might get together and try to stop them, like people stopped the PG&E atomic substation at Bodega Head from being built, like people stopped the Grand Canyon Dam.

This project has all the earmarks of one of the psychotic dreams of Dr. Edward Teller, the Transylvania scientist. Let's protest these evil things! Yes, many feel helpless, but the power of people united is very strong. "Let's all get together, now--right down here." May the people who are starting communities join hands with everyone. Or will we be like the Germans....

Yvonne Bond

Dear Sir,
As the president of my high school, and the head of our "Student Cultural Program," I would like to invite you, or a representative of your newspaper, to address our student body on some aspect of the culture which you so beautifully express in your paper. If you consider the trip too long, arrangements can be made for you stay in (name withheld) Peninsula City of as culture. Any weekday during the coming year would be fine. I do hope you will come, for if you cannot, we will have to resort to a nun speaking on her trip to Oxford. Thank you,

Statement of reason for non-payment of Federal Military Defense Tax of 41% due:

First, As a Catholic I believe I have a moral imperative not to kill anyone if I can possibly avoid it.
Second, I believe I cannot justify, at any time, the slaughter of thousands so that I may defend myself or my loved ones.
Third, I believe this country has a divine right to self preservation in extreme situations. This present war is not an extreme situation to the best of my understanding. I also believe that war has proven itself absurd. The principle of relying on physical force to defend the country has brought us to the absurd possibility of a nuclear exchange that will destroy 300 million people in one hour. This is against the basic instinct, that is, the life instinct, and will be made obsolete. No war is an adequate defense for the kind of life I want.
Fourth, In theory at least, I can forfeit my divine right to self-preservation in order to consistantly support a policy of unilateral disarmament. I am willing to trust in God and I am willing to take the risks.

April 15, 1967
In hope of peace,
Robert John Hickey

Dear Editor,

I would like some information regarding the new rural communities that are springing up in the States. I've been teaching English on the island of Lesbos for the past two years and during that time have given a great deal of thought to the necessity of creating new patterns for Communal Life in order to develop, test and transform the New Ethic and Philosophy that is now driving a significant part of our generation.

From experience I have come to believe that the forms and rhythms of modern urban society are antithetical to the kind of unity and wholeness we are trying to achieve. If the spirit you write about in The Oracle is not to fall into the pit of Commercialism, it will have to free itself entirely from dependence upon the present economy.

Europeans see the whole thing as a kind of exotic market place - and in many respects they're right. So put me in touch with someone in the post-pot,acid stage, whose got the strength to do without the paraphernalia and get down to the real task at hand for us - that is creating new Life forms to live and grow in - not to exhibit and stagnate in.

Awaiting Reply - I remain
Yours
Jay Kugelman

Jay Kugelman
c/o Marchand
Pasitelaous St. 5
Pangrati, Athens
Greece

MONTEREY POP COP

Back last Spring, April, or was it June, sometime anyway, they, the unknowable, they held the First Monterey Pop Festival.

Lots of love and beautiful music and a pitch about how the money made from the festival would not be used for any crass commercial purposes, but rather would be spread about in the hip community, or some community, for elimosinary purposes or some other such happy horseshit.

Many well meaning people as well as high line con men put in bids for some of the bread, which was raised by bands playing for travel expenses.

The net after the nut was \$210,000, that's 21 x 10⁴ dollars one hell of a large amount. Nearly 25 times as much as CAFF raised with its benefit.

To this day the money has not been disbursed and the story is beginning to change, the sure sign of a con-trip. Now the story is that the money will be used "to further popular music" rather than as a fund for the community from which the music developed and from which it has received its support. The guy who has the dough is in L.A. and his name begins with a C. He is an attorney for the Exec Comm of the of the Fest.

If the T.V. tapes are edited down into a film, there will be even more dough. Who gets it baby, we all worked for it.

By the way The Haight Ashbury Medical Clinic, the free doctor for the kids on the street had to close up shop because of the bread shorts. Dig it and dig yourself when you think of the Pop Festival. It was a gas wasn't it baby?

Lovable Ol' Doc Stanley





PENTAGON WE (IS) HAVE ONE RISING

Richard J. Honigman

And so we shall press forward. Two things we must do. Two things we shall do.

"First, we must not mislead our enemy. Let him not think that debate and dissent will produce wavering and withdrawal. For they won't. Let him not think that protests will produce surrender. Because they won't. Let him not think that he will wait us out. For he won't."

"Second, we will provide all that our brave men require to do the job that must be done."

"These gallant men have our prayers - our heart-felt praise - and our deepest gratitude."

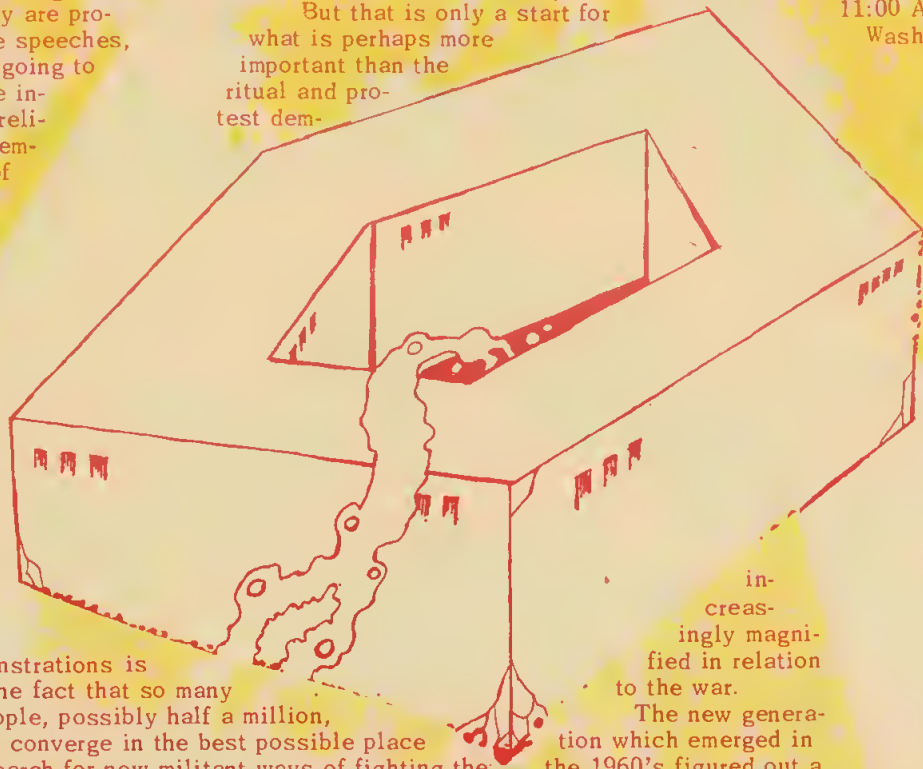
"Let the world know that the keepers of peace will endure through every trial - that with the full backing of their countrymen, they will prevail." Lyndon B. Johnson, San Antonio, Texas, Sept. 29, 1967

At the Pentagon on October 21, we will witness the death of the old Liberal war protest and the beginnings of a new scene. The old protestors are coming to the ultimate war protest to end protests. They are probably going to do their old thing and make speeches, carry pickets and so on but they are also going to meet new comers to the scene who will be involved in street or guerilla theater and a religious exorcism ritual. The multitude assembled will represent the largest coalition of dissident elements since the depression. The participants will read like a Magic Menue of Shamens, Indian Medicine Men, Wizards, Priests, Rabbis, Black Power, White Power, Mothers Strike for Peace, Sane, Artists, Diggers and thousands of Mr. Nobody's sick of senseless killing. All will perform in a spontaneous happening and religious rite to exorcise the traditional and actual symbol of evil - The Pentagon.

It is a citadel of propaganda, corruption and mistrust. A totalitarian, drab crypt ironically configured in a symbol which appears

in many religions and cultures as the symbol of evil. To ring a Pentagon is to render it impotent. We will ring it many times over with thousands of people celebrating, defying, dancing and praying.

But that is only a start for what is perhaps more important than the ritual and protest dem-



onstrations is the fact that so many people, possibly half a million, will converge in the best possible place to search for new militant ways of fighting the gigantic shit heaving crud machinery in this country.

The war is laying bare many threads in this country that most people would rather not consider. It also spreads old wounds, some relatively unnoticed a few years ago, to produce a widening of the interest and intent of large numbers of alienated and disaffected people. Are not the Negro riots, the middle class youths disaffection from the mainstream, everyone's increasing disgust with the aims of the Great Society and the emergence of the new left directly related to the war crisis? The longer the war goes on the wider the gap between the people and the government, between a war economy and a peaceful society, between freedom and suppression. Yesterday's impotent dissent is starting to bare some claws as the reasons for the social ills and sickness which beset us become

finer and Untried. It is now obvious to many that this government is unable and unwilling to cope with or even understand the problems of today. But the people are slowly becoming aware and are looking for answers and while they are at it are finding new freedoms and new possibilities in their action and life style. The artist has been freed from tradition to find art in life, the people freed to find life in art.

The Pentagon is Rising, it is just a symbol; you are all just symbols in a grand illusion. It is all just as it appears. The Pentagon is rising. Join us. The Pentagon is Rising.

It begins at the Jefferson Memorial at 11:00 AM October 21, 1967 in Washington DC.

increasingly magnified in relation to the war.

The new generation which emerged in the 1960's figured out a lot of what many others had to learn the hard way. To protest only leads to the illusion of a free society which Johnson needs to carry on with the war, the right wing coups, the Insane Bomb programs and "educatin' the nigger" to his rightful place of servitude in the plastic society. Recently in San Antonio, Johnson laid on the final sermon for all liberal dissent, and to carry it one step further on Democracy itself. What he said in effect was that no matter what you do or think it won't do shit to mitigate what the military-industrial complex and their stooges in the government have in mind. The lies and oversimplifications in that speech defy parallel except as what could be found in a primer by Herr Goebels.

A new power is rising, as yet unde-



"The Pentagon in Alexandria, across the Potomac from Washington. An effete and worthless baroque conceit, resurrected in the nineteen-thirties by United States military engineers and magnified into an architectural catastrophe. Nuclear power has aggravated this error and turned its huge comic ineptitude into a tragic threat: for here the citadel has come back to life once more, with every ancient dimension magnified, every error raised to the tenth power. The Bronze Age fantasies of absolute power, the Bronze Age practice of unlimited human extermination, the uncontrolled obsessions, hatreds, and suspicions of Bronze Age gods and kings, have here taken root again in a fashion that imi-



PETER LEGERIA

tates and seeks to surpass the Kremlin of Ivan the Terrible and his latter-day successors. With this relapse, in less than a decade, have come one-way communication, the priestly monopoly of secret knowledge, the multiplication of secret agencies, the suppression of open discussion, and even the insulation of error against public criticism and exposure through a 'bi-partisan' military and foreign policy, which in practice nullifies public reaction and makes rational dissent the equivalent of patriotic disaffection, if not treason. The dismantling of this regressive citadel will prove a far harder task than the demolition of the earlier baroque fortifications. But on its performance all more extensive plans for urban and human development must wait."

Lewis Mumford
The City in History